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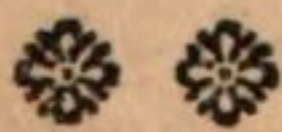
CHARACTERISTICKS.

VOLUME III.

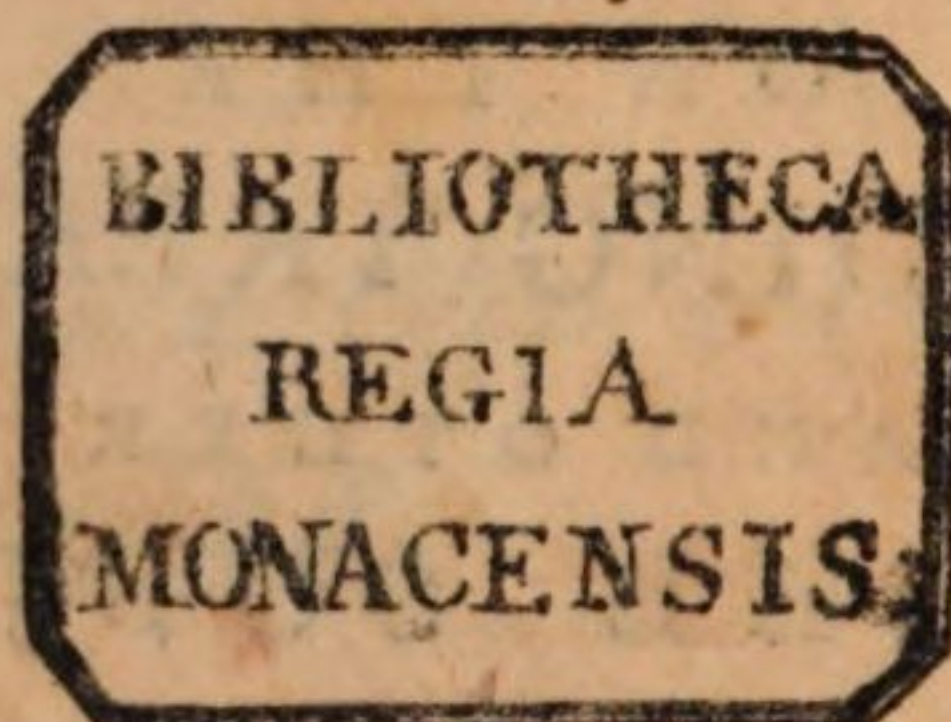
MISCELLANEOUS REFLECTIONS
ON THE
PRECEDING TREATISES,
AND OTHER
CRITICAL SUBJECTS.

A
Notion of the Tablature,
OR
Judgment of *HERCULES*.

WITH
A LETTER concerning DESIGN.



Printed in the Year M.DCC.XLIX.



TREATISE VI.

VIZ.

Miscellaneous Reflections,
&c.

Scilicet uni æquus Virtuti, atque ejus Amicis.
Horat. Sat. 1. Lib. 2.

Printed first in the Year M.DCC.XIV.

THE ATLAS

VII

Medical and Surgical

Sec.

Section on the History, and the
History of the

History of the Year 1847

A



Miscellaneous Reflections.

MISCELLANY I.

CHAP. I.

Of the Nature, Rise, and Establishment of MISCELLANYS. — The Subject of these which follow. — Intention of the Writer.

PEACE be with the Soul of that Charitable and Courteous Author, who for the common Benefit of his Fellow-Authors, introduc'd the ingenious way of MISCELLANEOUS *Writing*! — It must be own'd that since this happy Method was establish'd, the Harvest of *Wit* has been more plentiful, and the Labourers more in number than heretofore. 'Tis well known to the able Practitioners in *the writing Art*; "That as easy" as it is *to conceive Wit*, 'tis the hardest thing imaginable *to be deliver'd of It*, upon certain Terms." Nothing cou'd be more severe or rigid than the Conditions formerly prescrib'd to Writers; when CRITICISM took place, and *Regularity and Order*

VOL. III. A were

Misc. 1. were thought essential in a Treatise. The Notion of a *genuine Work*, a *legitimate* and *just Piece*, has certainly been the occasion of great Timidity and Backwardness among the Adventurers in Wit: And the Imposition of such strict *Laws* and *Rules* of Composition, has sat heavy on the free Spirits and forward Genius's of Mankind. 'Twas a *Yoke*, it seems, which our Forefathers bore; but which, for our parts, we have generously thrown off. In effect, the invidious Distinctions of *Bastardy* and *Legitimacy* being at length remov'd; the natural and lawful Issue of the Brain comes with like advantage into the World: And *Wit* (*mere WIT*) is well receiv'd; without examination of *the Kind*, or Censure of *the Form*.

THIS the MISCELLANEOUS Manner of Writing, it must be own'd, has happily effected. It has render'd almost every Soil productive. It has disclos'd those various *Seeds* of Wit, which lay suppress'd in many a Bosom; and has rear'd numberless *Conceits* and curious *Fancys*, which the natural Rudeness and Asperity of their native Soil wou'd have with-held, or at least not have permitted to rise above the ground. From every *Field*, from every *Hedge* or *Hillock*, we now gather as delicious Fruits and fragrant Flowers, as of old from the richest and best-cultivated *Gardens*. Miserable were those antient Planters, who understanding not how to conform themselves to the rude *Taste* of unpolish'd Mankind, made it so difficult a Task to serve the World with *intellectual* Entertainments, and furnish out the Repasts of *Literature* and *Science*.

THERE was certainly a time when the Name of AUTHOR stood for something considerable in the World. To succeed happily in such a Labour as that of writing a *Treatise* or a *Poem*, was taken as a sure mark of Understanding and Good Sense. The Task was painful: But, it seems, 'twas honourable. How the Case happen'd, in process of time,

time, to be so much revers'd, is hard to say. The Ch. I. primitive Authors perhaps being few in number, and highly respected for their Art, fell under the weight of *Envy*. Being sensible of their Misfortune in this respect, and being excited, as 'tis probable, by the Example of some popular Genius ; they quitted their regular Schemes and accurate Forms of Workmanship, in favour of those *Wits* who cou'd not possibly be receiv'd as AUTHORS upon such difficult Terms. 'Twas necessary, it seems, that *the Bottom* of Wit shou'd be enlarg'd. 'Twas advisable that more Hands shou'd be taken into the Work. And nothing cou'd better serve this popular purpose, than the way of MISCELLANY, or *common Essay* ; in which the most confus'd Head, if fraught with a little Invention, and provided with *Common-place-Book* Learning, might exert itself to as much advantage, as the most orderly and well-settled Judgment.

To explain the better how this Revolution in Letters has been effected, it may not perhaps be indecent, shou'd we offer to compare our Writing-Artists, to the *Manufacturers* in *Stuff* or *Silk*. For among These 'tis esteem'd a piece of Skill, to frame a Pattern, or Plan of Workmanship, in which the several Colours are agreeably dispos'd ; with such proportionable Adjustment of the various Figures and Devices, as may, in the whole, create a kind of *Harmony* to the Eye. According to this Method, each *Piece* must be, in reality, *an Original*. For to copy what has gone before, can be of no use. The Fraud wou'd easily be perceiv'd. On the other side, to work *originally*, and in a manner *create* each time anew, must be a matter of pressing weight, and fitted to the Strength and Capacity of none besides the choicest Workmen.

A MANNER therefore is invented to confound this Simplicity and Conformity of Design. *Patch-work* is substituted. *Cuttings* and *Shreds* of Learning, with various *Fragments*, and *Points* of Wit, are

Misc. 1. drawn together, and tack'd in any fantastick form.

~ If they chance to cast a *Luster*, and spread a sort of sprightly *Glare*; the MISCELLANY is approv'd, and the *complex* Form and Texture of the Work admir'd. The EYE, which before was to be won by Regularity, and had kept true to Measure and strict Proportion, is by this means pleasingly drawn aside, to commit a kind of *Debauch*, and amuse itself in gaudy Colours, and disfigur'd Shapes of things. Custom, in the mean while, has not only tolerated this Licentiousness, but render'd it even commendable, and brought it into the highest repute. The *Wild* and *Whimsical*, under the name of the *Odd* and *Pretty*, succeed in the room of the *Graceful* and the *Beautiful*. Justness and Accuracy of Thought are set aside, as too constraining, and of too painful an aspect to be endur'd in the agreeable and more easy Commerce of *Gallantry*, and modern *Wit*.

Now since it has been thought convenient, in these latter Ages, to distinguish the Provinces of WIT and WISDOM, and set apart *the agreeable* from *the useful*; 'tis evident there cou'd be nothing devis'd more suitable to the distinct and separate Interest of the former of these Provinces, than this *complex* manner of Performance which we call MISCELLANY. For whatever is *capricious* and *odd*, is sure to create *Diversiō*, to those who look no further. And where there is nothing like *Nature*, there is no room for the troublesom part of *Thought* or *Contemplation*. 'Tis the Perfection of certain *Grotesque*-Painters, to keep as far from *Nature* as possible. To find a *Likeness* in their Works, is to find the greatest Fault imaginable. A natural *Connexion* is a Slur. A *Coherence*, a *Design*, a *Meaning*, is against their purpose, and destroys the very Spirit and Genius of their Workmanship.

I REMEMBER formerly when I was a Spectator in the *French Theater*, I found it the Custom, at the end of every grave and solemn *Tragedy*, to intro-

introduce a comick *Farce*, or MISCELLANY, which Ch. I. they call'd *The little Piece*. We have indeed a Method still more extraordinary upon our own Stage. For we think it agreeable and just, to mix the *Little Piece* or *Farce* with the main Plot or Fable, thro every Act. This perhaps may be the rather chosen, because our Tragedy is so much *deeper* and *bloodier* than that of the *French*, and therefore needs more immediate Refreshment from the elegant way of *Drollery*, and *Burlesque-Wit*; which being thus closely interwoven with its opposite, makes that most accomplish'd kind of *Theatrical MISCELLANY*, call'd by our Poets *A Tragi-Comedy*.

I COU'D go further perhaps, and demonstrate from the Writings of many of our grave *Divines*, the Speeches of our *Senators*, and other principal Models of our national Erudition, "That the MISCELLANEOUS Manner is at present in the highest esteem." But since my chief Intention in the following Sheets is to descant cursorily upon some late Pieces of a *British* Author; I will presume, That what I have said already on this Head is sufficient; and That it will not be judg'd improper or absurd in me, as I proceed, to take advantage of this *miscellaneous Taste* which now evidently prevails. According to this Method, whilst I serve as *Critick* or *Interpreter* to this new Writer, I may the better correct his Flegm, and give him more of the fashionable Air and Manner of the World; especially in what relates to the Subject and Manner of his two last Pieces, which are contain'd in his second Volume. For these being of the more regular and formal kind, may easily be oppressive to the airy Reader; and may therefore with the same assurance as *Tragedy* claim the necessary Relief of the *Little Piece* or *Farce* above-mention'd.

NOR ought the Title of a MISCELLANEOUS Writer to be deny'd me, on the account that I have grounded my *Miscellanys* upon a certain Set

Misc. 1. of Treatises already publish'd. *Grounds and Foundations* are of no moment in a kind of Work; which, according to modern Establishment, has properly neither *Top* nor *Bottom*, *Beginning* nor *End*. Besides, that I shall no-way confine my-self to the precise Contents of these Treatises; but, like my Fellow-Miscellanarians, shall take occasion to vary often from my propos'd Subject, and make what *Deviations* or *Excursions* I shall think fit, as I proceed in my *random* ESSAYS.

C H A P. II.

Of Controversial Writings: Answers: Replys. — Polemick Divinity; or the Writing Church-Militant. — Philosophers, and Bear-Garden. — Authors pair'd and match'd. — The Match-makers. — Football. — A Dialogue between our Author and his Bookseller.

AMONG the many Improvements daily made in the Art of Writing, there is none perhaps which can be said to have attain'd a greater Height than that of *Controversy*, or the Method of *Answer* and *Refutation*. 'Tis true indeed, that antiently the Wits of Men were for the most part taken up in other Employment. If Authors writ *ill*, they were despis'd: If *well*, they were by some Party or other espous'd. For *Partys* there wou'd necessarily be, and *Sects* of every kind, in Learning and Philosophy. Every one sided with whom he lik'd; and having the liberty of hearing *each* side speak for itself, stood in no need of express *Warning-Pieces* against pretended Sophistry, or dangerous Reasoning. Particular *Answers* to single Treatises, were thought to be of little use. And it was esteem'd no Compliment to a Reader, to help him so carefully in the Judgment of every Piece which came abroad.

Whatever

Whatever *Seets* there were in those days, the Zeal Ch. 2. of *Party*-Causes ran not so high as to give the Reader a Taste of those *personal* Reproaches, which might pass in a Debate between the different *Party-men*.

Thus Matters stood of old; when as yet the Method of writing *Controversy* was not rais'd into an *Art*, nor the Feuds of contending Authors become the chief Amusement of the learned World. But we have at present so high a Relish of this kind, that the Writings of the Learned are never truly gustful till they are come to what we may properly enough call *their due Ripeness*, and have begot a *Fray*. When the *Answer* and *Reply* is once form'd, our Curiosity is excited: We begin then, for the first time, to whet our Attention, and apply our Ear.

For example: Let a zealous *Divine* and flaming Champion of our Faith, when inclin'd to shew himself in Print, make choice of some tremendous *Mystery* of Religion, oppos'd heretofore by some damnable *Herefiarch*; whom having vehemently refuted, he turns himself towards the Orthodox Opinion, and supports the true Belief, with the highest Eloquence and profoundest Erudition; he shall, notwithstanding this, remain perhaps in deep Obscurity, to the great affliction of his Bookseller, and the regret of all who bear a just Veneration for *Church-History*, and the antient Purity of the *Christian* Faith. But let it so happen that in this Prosecution of his deceas'd Adversary, our *Doctor* raises up some *living Antagonist*; who, on the same foot of Orthodoxy with himself, pretends to arraign his Expositions, and refute the Refuter upon every Article he has advanc'd; from this moment the Writing gathers Life, the Publick listens, the Bookseller takes heart; and when Issue is well join'd, the Repartees grown smart, and the Contention vigorous between the learned Partys, a *Ring* is made, and *Readers* gather in abundance. Every one takes
Party,

Misc. 1. *Party*, and encourages his *own* Side. “ This shall
 “ be my Champion ! ——— This Man for my
 “ Money ! ——— Well hit, on our side ! ——— Again,
 “ a good Stroke ! ——— There he was even with
 “ him ! ——— Have at him the next Bout.” ——— Ex-
 cellent Sport ! And when the *Combatants* are for a
 while drawn off, and each retir’d with his own
 Companions ; What *Praises*, and *Congratulations* !
 What *Applauses* of the suppos’d *Victor* ! And how
 honourably is he saluted by his Favourers, and com-
 plimented even to the Disturbance of his Mo-
 desty ! “ Nay, but Gentlemen ! ——— Good Gen-
 “ tlemen ! Do you really think thus ? ——— Are you
 “ sincere with me ? ——— Have I treated my Adver-
 “ sary as he deserves ? “ Never was Man so
 “ maul’d. Why you have kill’d him downright.
 “ O, Sirs ! You flatter me. He can
 “ never rise more. Think Ye so indeed ?
 “ Or if he shou’d ; ’twou’d be a Pleasure to
 “ see how You wou’d handle him.” ———

THESE are the Triumphs. This is what sets
sharp : This gives the Author his *Edge*, and excites
 the Reader’s Attention ; when the Trumpets are
 thus sounded to the Croud, and a kind of *Amphi-
 theatrical* Entertainment exhibited to the Multitude,
 by these *Gladiatorean* Pen-men.

THE Author of the preceding Treatises being
 by Profession a nice *Inspector* into the *Ridicule* of
 Things, must in all probability have rais’d to him-
 self some such Views as these, which hinder’d him
 from engaging in the way of *Controversy*. For when,
 by accident, the * First of these Treatises (*a pri-
 vate Letter*, and, in this Writer’s Esteem, little wor-
 thy of the Publick’s Notice) came to be read abroad
 in Copys, and afterwards in Print ; the smartest *An-
 swers* which came out against it, cou’d not, it seems,
 move our Author to form any *Reply*. All he was

* *Viz.* The Letter concerning ENTHUSIASM.

heard to say in return, was, "That he thought Ch. 2.
 " whoever had taken upon him to publish a Book
 " in answer to that casual Piece, had certainly
 " made either a very high Compliment to the Au-
 " thor, or a very ill one to the Publick."

IT must be own'd, that when a Writer of any kind is so considerable as to deserve the Labour and Pains of some shreud Heads to refute him in publick, he may, in the quality of an *Author*, be justly congratulated on that occasion. 'Tis suppos'd necessarily that he must have writ with some kind of Ability or Wit. But if his *original* Performance be in truth no better than ordinary; his *Answerer's* Task must certainly be very mean. He must be very indifferently employ'd, who wou'd take upon him to answer Nonsense in form, ridicule what is of it-self a *Jest*, and put it upon the World to read a *second Book* for the sake of the Impertinencys of a *former*.

TAKING it, however, for granted, "That a
 " sorry Treatise may be the foundation of a con-
 " siderable Answer;" a *Reply* still must certainly be ridiculous, which-ever way we take it. For either the Author, in his original Piece, has been truly refuted, or not. If refuted; why does he defend? If not refuted; why trouble himself? What has the Publick to do with his private Quarrels, or his Adversary's Impertinence? Or supposing the World out of curiosity may delight to see a *Pedant* expos'd by a Man of better Wit, and a *Controversy* thus unequally carry'd on between two such opposite Partys; How long is this Diversion likely to hold good? And what will become of these *Polemick* Writings a few Years hence? What is already become of those mighty *Controversys*, with which some of the most eminent Authors amus'd the World within the memory of the youngest Scholar? An *original* Work or two may perhaps remain: But for the subsequent *Defences*, the *Answers*, *Rejoinders*, and *Replications*; they have been long since paying their
 Atten-

Misc. 1. Attendance to the *Pastry-Cooks*. Mankind perhaps  were heated at that time, when first those Matters were debated : But they are now cool again. They laugh'd : They carry'd on the Humour : They blew the Coals : They teaz'd, and set on, maliciously, and to create themselves Diversion. But the *Jest* is now over. No-one so much as inquires Where the *Wit* was ; or Where possibly the *String* shou'd lie of those notable Reflections and Satirical Hints, which were once found so pungent, and gave the Readers such high Delight.—— Notable *Philosophers* and *Divines*, who can be contented to make Sport, and write in learned *Billingsgate*, to divert the Coffee-house, and entertain the Assemblys at Booksellers Shops, or the more airy Stalls of inferiour Book-Retailers !

It must be allow'd, That in this respect, *Controversial Writing* is not so wholly unprofitable, and that for *Book-Merchants*, of whatever Kind or Degree, they undoubtedly receive no small Advantage from a right Improvement of a *learned Scuffle*. Nothing revives 'em more, or makes a quicker Trade, than a *Pair* of substantial *Divines* or grave *Philosophers*, well match'd, and soundly back'd ; till by long worrying one another, they are grown out of breath, and have almost lost their Force of Biting. —— “ So have I known a crafty *Glaizer*,
 “ in time of Frost, procure a *Foot-ball*, to draw into
 “ the Street the emulous Chiefs of the robust Youth.
 “ The tumid Bladder bounds at every Kick, bursts
 “ the withstanding *Casements*, the *Chassys*, *Lanterns*,
 “ and all the brittle vitrious *Ware*. The Noise of
 “ Blows and Out-crys fills the whole Neighbour-
 “ hood ; and Ruins of *Glass* cover the stony Pave-
 “ ments ; till the bloated *Battering Engine*, subdu'd
 “ by force of Foot and Fist, and yielding up its
 “ Breath at many a fatal Cranny, becomes lank and
 “ harmless, sinks in its Flight, and can no longer
 “ uphold the Spirit of the contending Partys.”

THIS our Author supposes to have been the occasion of his being so often and zealously complimented by his *Amanuensis* (for so he calls * his Book-seller or Printer) on the Fame of his first Piece. The obliging Crafts-man has at times presented him with many a handsom Book, set off with Titles of *Remarks, Reflections*, and the like, which, as he as-sur'd him, were ANSWERS to his small Treatise.

“ Here Sir! (says he) you have a considerable Hand
 “ has undertaken you! ——— This Sir, is a *Reverend*
 “ ——— This a *Right Reverend* ——— This a *noted Au-*
 “ thor ——— Will you not reply, Sir? ——— O' my
 “ word, Sir, the World is in expectation. Pity
 “ they shou'd be disappointed! A dozen Sheets,
 “ Sir, wou'd be sufficient. ——— You might dispatch
 “ it presently. Think you so? “ I have
 “ my Paper ready ——— And a good Letter. ——— Take
 “ my word for it ——— You shall see, Sir! Enough.
 “ But hark ye (Mr. *A, a, a, a*) my worthy *En-*
 “ *gineer*, and Manager of the War of Letters!
 “ E'er you prepare your Artillery, or engage me
 “ in Acts of Hostility, let me hear, I intreat you,
 “ Whether or no my Adversary be taken notice of.
 “ ——— Wait for his *Second Edition*. And if by
 “ next Year, or Year or two after, it be known
 “ in good Company that there is such a Book in
 “ being, I shall then perhaps think it time to con-
 “ sider of a *Reply*.”

* VOL. I. pag. 206.

CHAP.

C H A P. III.

Of the Letter concerning Enthusiasm. — Foreign Criticks. — Of Letters in general; of the Epistolary Stile. — Addresses to Great Men. — Authors and Horsemanship. — The modern Amble. — Further Explanation of the MISCELLANEOUS Manner.

AS resolute as our Author may have shewn himself in refusing to take notice of the smart Writings publish'd against him by certain Zealots of his own Country, he cou'd not, it seems, but out of curiosity observe what the foreign and more impartial Criticks might object to his small Treatise, which he was surpriz'd to hear had been translated into foreign Languages, soon after it had been publish'd here at home. The first Censure of this kind which came to our Author's sight, was that of the PARIS * *Journal des Savans*. Considering how little favourable the Author of the Letter had shewn himself towards the *Romish* Church, and Policy of FRANCE, it must be own'd those Journalists have treated him with sufficient Candour: tho they fail'd not to take what Advantages they well cou'd against the Writing, and particularly arraign'd it for the want † of Order and Method.

THE Protestant Writers, such as live in a free Country, and can deliver their Sentiments without Constraint, have certainly ‡ done our Author more

* Du 25 Mars, 1709.

† Ses pensées ne semblent occuper dans son Ouvrage, que la place que le hazard leur a donnée. Ibid. p. 181.

‡ (1.) *Bibliothèque Choisie*, année 1709. Tome XIX. pag. 427.

(2.) *Histoire des Ouvrages des Savans*, Mois d'Octobre, Novembre & Decembre, 1708. pag. 514.

(3.) *Nouvelles de la Republique des Lettres*, Mois de Mars, 1710.

Honour than he ever presum'd to think he cou'd Ch. 3, deserve. His *Translator* indeed, who had done him the previous Honour of introducing him to the Acquaintance of the foreign World, represents particularly, by the Turn given to the latter end of the Letter, that the Writer of it was, as to his Condition and Rank, little better than an inferior Dependent on the noble Lord to whom he had address'd himself. And in reality the *Original* has so much of that air; that I wonder not, if what the Author left ambiguous, the *Translator* has determin'd to the side of *Clientship* and *Dependency*.

BUT whatever may have been the Circumstance or Character of our Author himself; that of his *great* Friend ought in justice to have been consider'd by those former Criticks above-mention'd. So much, at least, shou'd have been taken notice of, that there was a *real* GREAT MAN characteriz'd, and suitable Measures of Address and Stile preserv'd. But they who wou'd neither observe this, nor apprehend the Letter it-self to be *real*, were insufficient Criticks, and unqualify'd to judg of the Turn or Humour of a Piece, which they had never consider'd in a proper light.

'Tis become indeed so common a Practice among Authors, to feign a Correspondency, and give the Title of a *private Letter* to a Piece address'd solely to the *Publick*, that it wou'd not be strange to see other *Journalists* and *Criticks*, as well as the Gentlemen of PARIS, pass over such Particularitys, as things of Form. This Prejudice however cou'd not misguide a chief Critick of the Protestant side; when * mentioning this *Letter concerning Enthusiasm*, he speaks of it as a *real Letter* (such as in truth it

* Ceux qui l'ont lue ont pu voir en général, que l'Auteur ne s'y est pas proposé un certain plan, pour traiter sa matiere methodiquement; parceque c'est une Lettre, & non un Traité. *Bibliothèque Choise.* Ibid. pag. 428.

Misc. I. was) not a precise and formal * TREATISE, design'd for *publick* View.

It will be own'd surely, by those who have learnt to judg of Elegancy and Wit by the help merely of modern Languages, That we cou'd have little Relish of the best *Letters* of a BALSAC OF VOITURE, were we wholly ignorant of the *Characters* of the principal Persons to whom those *Letters* were actually written. But much less cou'd we find pleasure in this reading, shou'd we take it into our heads, that both the Personages and Correspondency it-self were merely fictitious. Let the best of TULLY's *Epistles* be read in such a narrow View as this, and they will certainly prove very insipid. If a real BRUTUS, a real ATTICUS be not suppos'd, there will be no real CICERO. The elegant Writer will disappear: as will the vast Labour and Art with which this eloquent *Roman* writ those *Letters* to his illustrious Friends. There was no kind of Composition in which this great Author prided or pleas'd himself more than in this; where he endeavour'd to throw off the Mein of *the Philosopher* and *Orator*, whilst in effect he imploy'd both his Rhetorick and Philosophy with the greatest Force. They who can read an *Epistle* or *Satir* of HORACE in somewhat better than a mere Scholastick Relish, will comprehend that *The Concealment of Order and Method*, in this manner of Writing, makes the chief Beauty of the Work. They will own, that unless a Reader be in some measure appriz'd of the Characters of an AUGUSTUS, a MÆCENAS, a FLORUS, or a TREBATIUS, there will be little Relish in those *Satirs* or *Epistles* address'd in particular to the Courtiers, Ministers, and Great Men of the Times. Even the SATIRICK, or MISCELLANEOUS *Manner* of the

* If in this joint Edition, with other Works, the Letter be made to pass under that general Name of *Treatise*; 'tis the Bookseller must account for it. For the Author's part, he considers it as no other than what it originally was.

polite Ancients, requir'd as much *Order* as the most Ch. 3.
regular Pieces. But the *Art* was to destroy every
such Token or Appearance, give an *extemporary*
Air to what was writ, and make the *Effect* of
Art be felt, without discovering the *Artifice*. There
needs no further Explanation on this Head. Our
Author himself has said enough in his * *Advice to an*
Author, particularly where he treats of the *Simple*
Stile, in contra-distinction to the *Learned*, the *Formal*,
or *Methodick*.

'Tis a different Case indeed, when the Title of
Epistle is improperly given to such Works as were
never writ in any other view than that of being
made publick, or to serve as Exercises or Speci-
mens of the Wit of their Composer. Such were
those infinite Numbers of *Greek* and *Latin* Epistles,
writ by the antient *Sophists*, *Grammarians*, or *Rhe-*
toricians; where we find the real Character of the
Epistle, the genuine Stile and Manners of the cor-
responding Partys sometimes imitated; but at other
times not so much as aim'd at, nor any Measures
of *Historical Truth* preserv'd. Such perhaps we may
esteem even the Letters of a † *SENECA* to his
Friend

* VOL. I. pag. 158, 174, 175.

† 'Tis not the *Person*, *Character*, or *Genius*, but the *Stile* and
Manner of this Great Man, which we presume to censure. We
acknowledg his noble Sentiments and worthy Actions. We own
the *Patriot*, and good *Minister*: But we reject the *Writer*. He was
the first of any Note or Worth who gave credit to that *false* Stile
and Manner here spoken of. He might, on this account, be call'd
in reality *The Corrupter of ROMAN Eloquence*. This indeed
cou'd not but naturally, and of it-self, become relax and dissolute,
after such a Relaxation and Dissolution of Manners, consequent to
the Change of Government, and to the horrid Luxury and Effemi-
nacy of the *Roman Court*, even before the time of a *CLAUDIUS*
or a *NERO*. There was no more possibility of making a Stand
for Language, than for Liberty. As the World now stood, the
highest Glory which cou'd be attain'd by mortal Man, was to be
Mitigator or Moderator of that universal Tyranny already esta-
blish'd. To this I must add, That in every City, Principality,
or smaller Nation, where single *WILL* prevails, and Court-Power,
instead of Laws or Constitutions, guides the State; 'tis of the
highest difficulty for the best Minister to procure a just, or even a
tolerable Administration. Where such a Minister is found, who
can

Misc. 1. Friend LUCILIUS. Or supposing that Philosophical Courtier had really such a Correspondency; and, at several times, had sent so many fair Epistles, honestly sign'd and seal'd, to his Country-Friend at a distance; it appears however by the Epistles themselves, in their proper Order, (if they may be said to

can but moderately influence the Petty-Tyranny, he deserves considerable Applause and Honour. But in the Case we have mention'd, where a Universal Monarchy was actually establish'd and the Interest of a whole World concern'd; He surely must have been esteem'd a Guardian-Angel, who, as a *prime Minister*, cou'd, for several Years, turn the very worst of Courts, and worst-condition'd of all Princes, to the fatherly Care and just Government of Mankind. Such a Minister was SENECA under an AGRIPPINA and a NERO. And such he was acknowledg'd by the antient and never-sparing Satirists, who cou'd not forbear to celebrate, withal, his Generosity and Friendship in a private Life:

*Nemo petit modicis quæ mittebantur amicis
A SENECA; quæ PISO bonus, quæ COTTA solebat
Largiri: namque & titulis, & fascibus olim
Major habebatur donandi Gloria.*

Juvenal. Sat. V.

*Quis tam
Perditus, ut dubitet SENECAM præferre NERONI?*
Id. Sat. VIII.

This Remark is what I have been tempted to make by the way, on the Character of this Roman Author, more mistaken (if I am not very much so my-self) than any other so generally study'd. As for the Philosophick Character or Function imputed to him, 'twas foreign, and no-way proper or peculiar to one who never assum'd so much as that of *Sophist*, or *Pensionary Teacher of Philosophy*. He was far wide of any such Order, or Profession. There is great difference between a Courtier who takes a Fancy for Philosophy, and a Philosopher who shou'd take a Fancy for a Court. Now SENECA was born a Courtier; being Son of a Court-Rhetor: himself bred in the same manner, and taken into favour for his Wit and Genius, his admir'd Stile and Eloquence; not for his Learning in the Books of Philosophy and the Antients. For this indeed was not very profound in him. In short, he was a Man of wonderful Wit, Fluency of Thought and Language, an able Minister, and honest Courtier. And what has been deliver'd down to his prejudice, is by the common Enemy of all the free and generous ROMANS, that apish shallow Historian, and Court-Flatterer, DION CASSIUS, of a low Age, when Barbarism (as may be easily seen in his own Work) came on apace, and the very Traces and Features of Virtue, Science and Knowledg, were wearing out of the World.

have

have any) that after a few Attempts at the begin-
ning, the Author by degrees loses sight of his Cor-
respondent, and takes the *World* in general for his
Reader or Disciple. He falls into the random way of
Miscellaneous Writing; says every-where great and
noble Things, in and out of the way, accidentally as
Words lead him (for with these he plays perpetually;) with
infinite Wit, but with little or no Coherence; without a
Shape or Body to his Work; without a real * *Beginning*, a
Middle, or an *End*. Of a hundred and twenty four
Epistles, you may, if you please, make five Hundred, or
half a Score. A great-one, for instance, you may divide
into five or six. A little-one you may tack to another; and
that to another; and so on. The Unity of the Writing will be
the same: The Life and Spirit full as well preserv'd. 'Tis
not only whole Letters or Pages you may change and manage
thus at pleasure: Every Period, every Sentence almost, is
independent; and may be taken afunder, transpos'd, postpon'd,
anticipated, or set in any new Order, as you fancy.

THIS is the Manner of Writing so much admir'd and
imitated in our Age, that we have scarce the Idea of any
other Model. We know little, indeed, of the Difference
between one Model or Character of Writing and another.
All runs to the same Tune, and beats exactly one and the
same Measure. Nothing, one wou'd think, cou'd be more
tedious than this uniform Pace. The common Amble or
Canterbury is not, I am perswaded, more tiresome to a
good Rider, than this See-saw of ESSAY-Writers is to an
able Reader. The just Composer of a legitimate Piece is
like an able Traveller, who exactly measures his Journey,
considers his Ground, premeditates his Stages, and
Intervals of Relaxation and Intention, to the very
Conclusion of his Undertaking, that he happily arrives
where he first propos'd when he set out. He is not
presently upon the Spur,

* *Infra*, p. 177. in the Notes. And VOL. I. p. 99.

Misc. 1. or in his full *Career* ; but walks his Steed *leisurely* out of his Stable, settles himself in his Stirrups, and when fair Road and Season offer, puts on perhaps to a round Trot ; thence into a Gallop, and after a while takes up. As Down, or Meadow, or shady Lane present themselves, he accordingly sutes his Pace, favours his Palfry, and is sure not to bring him puffing, and in a heat, into his last Inn. But the *Post-way* is become highly fashionable with modern Authors. The very same Stroke sets you out, and brings you in. Nothing stays, or interrupts. Hill or Valley ; rough or smooth ; thick or thin : No Difference ; no Variation. When an *Author* sits down to write, he knows no other Business he has, than to be *witty*, and take care that his Periods be well turn'd, or (as they commonly say) *run smooth*. In this manner, he doubts not to gain the Character of *bright*. When he has writ as many Pages as he likes, or as his Run of Fancy wou'd permit ; he then perhaps considers what *Name* he had best give to his new Writing : whether he shou'd call it *Letter*, *Essay*, *Miscellany*, or ought else. The Bookseller perhaps is to determine this at last, when all, besides the Preface, Epistle Dedicatory, and Title-Page, is dispatch'd.

— *Incertus Scamnum, faceretne Priapum.*

— *Deus inde Ego !*

Horat. Sat. 8. Lib. 1.

MISCEL-



MISCELLANY II.

CHAP. I.

Review of ENTHUSIASM. — Its Defence, Praise : — Use in Business as well as Pleasure : — Operation by Fear, Love. — Modifications of Enthusiasim : Magnanimity ; Heroick Virtue ; Honour ; Publick Zeal ; Religion ; Superstition ; Persecution ; Martyrdom. — Energy of the extatick Devotion in the Tender Sex. — Account of antient Priesthood. — Religious War. — Reference to a succeeding Chapter.

WHETHER in fact there be any real *Enchantment*, any Influence of *Stars*, any Power of *Dæmons* or of foreign Natures over our own Minds, is thought questionable by many. Some there are who assert the Negative, and endeavour to solve the Appearances of this kind by the natural Operation of our Passions, and the common Course of outward Things. For my own part, I cannot but at this present apprehend a kind of *Enchantment* or *Magick* in that which we call *ENTHUSIASM* ; since I find, that having touch'd slightly on this Subject, I cannot so easily part with it at pleasure.

AFTER

Misc. 2. AFTER having made some cursory Reflections on our Author's * *Letter*, I thought I might have sufficiently acquitted my-self on this head; till passing to his next Treatise, I found my-self still further engag'd. I perceiv'd plainly that I had as yet scarce enter'd into our Author's *Humour*, or felt any thing of that *Passion*, which, as he informs us, is so easily communicable and naturally engaging. But what I had pass'd over in my first Reflections, I found naturally rising in me, upon second thoughts. So that by experience I prov'd it true what our Author says †, "That we all of us know something of this Principle." And now that I find I have in reality so much of it imparted to me, I may with better reason be pardon'd, if, after our Author's example, I am led to write on such Subjects as these, with Caution, at different *Reprises*; and not singly, in one *Breath*.

I HAVE heard indeed that the very reading of Treatises and Accounts of *Melancholy*, has been apt to generate that *Passion* in the over-diligent and attentive Reader. And this perhaps may have been the reason, why our Author himself (as he seems to intimate towards the Conclusion of his first ‡ *Letter*) car'd not in reality to grapple closely with his Subject, or give us, at once, the precise Definition of ENTHUSIASM. This however we may, with our Author, presume to infer, from the coolest of all Studys, even from *Criticism* it-self (of which we have been lately treating) || "That there is a Power in Numbers, Harmony, Proportion, and Beauty of every kind, which naturally captivates the Heart, and raises the Imagination to an Opinion or Conceit of something *majestick* and *divine*."

* *Viz.* Letter concerning ENTHUSIASM, above. Vol. I. Treatise I.

† VOL. I. pag. 37.

‡ *Viz.* Treatise I. (*Letter* of ENTHUSIASM) Vol. I. pag. 37. lin. 22.

|| VOL. II. p. 50, 69, 259, &c.

WHATEVER this Subject may be *in it-self*; Ch. I. we cannot help being transported with the thought of it. It inspires us with something more than ordinary, and raises us above our-selves. Without this Imagination or Conceit, *the World* wou'd be but a dull Circumstance, and *Life* a sorry Past-Time. Scarce cou'd we be said *to live*. The Animal Functions might in their course be carry'd on; but nothing further sought for, or regarded. The gallant Sentiments, the elegant Fancys, the *Belle-Passions*, which have, all of them, this BEAUTY in view, wou'd be set aside, and leave us probably no other Employment than that of satisfying our coarsest Appetites at the cheapest rate; in order to the attainment of a supine State of Indolence and Inactivity.

SLENDER wou'd be the Enjoyments of *the Lover*, the *Ambitious Man*, the *Warriour*, or the *Virtuoso* (as our Author has * elsewhere intimated) if in the Beautys which they admire, and passionately pursue, there were no reference or regard to any higher *Majesty* or *Grandure*, than what simply results from the particular Object of their pursuit. I know not, in reality, what we shou'd do to find a seasoning to most of our Pleasures in Life, were it not for the Taste or Relish, which is owing to this particular Passion, and the Conceit or Imagination which supports it. Without this, we cou'd not so much as admire a *Poem*, or a *Picture*; a *Garden*, or a *Palace*; a charming *Shape*, or a *fair Face*. LOVE it-self wou'd appear the lowest thing in Nature, when thus anticipated, and treated according to the *Anti-Enthusiastick* Poet's method:

† *Et jacere Humorem collectum in corpora quæque.*

How *Heroism* or *Magnanimity* must stand in this Hypothesis, is easy to imagine. The MUSES them-

* VOL. II. p. 259.

† Lucret. lib. 4.

selves

Misc. 2. selves must make a very indifferent figure in this philosophical Draught. Even the Prince of * Poets wou'd prove a most insipid Writer, if he were thus reduc'd. Nor cou'd there, according to this Scheme, be yet a place of Honour left even for our † *Latin* Poet, the great Disciple of this un-polite Philosophy, who dares with so little Equity employ the Muses Art in favour of such a System. But in spite of his Philosophy, he every where gives way to *Admiration*, and *rapturous Views* of NATURE. He is transported with the several Beautys of the WORLD, even whilst he arraigns the Order of it, and destroys the Principle of *Beauty*, from whence in antient Languages the ‡ WORLD it-self was nam'd.

THIS is what our Author advances; when in behalf of ENTHUSIASM he quotes its formal Enemies, and shews That they are as capable of it as its greatest Confessors and Assertors. So far is he from degrading *Enthusiasm*, or disclaiming it in himself, that he looks on this Passion, simply consider'd, as the most *natural*, and its Object as the *justest* in the World. Even VIRTUE it-self he takes to be no other than a noble *Enthusiasm* justly directed, and regulated by that high Standard which he supposes in the Nature of Things.

HE seems to assert || “ That there are certain
“ moral *Species* or *Appearances* so striking, and of
“ such force over our Natures, that when they pre-
“ sent themselves, they bear down all contrary Opi-

* 'Ουδέν μέρϑ' Ομήρω ἄθεον, ἔδ' ἐ δυνάσκει ἄπορον,
ἔδ' ἐ ἀρχῆς ἔρημον, ἀλλὰ πάντα μεσὰ θεῶν ὀνομάτων
κὶ θεῶν λόγων, κὶ θεῆας τέχνης. Maximus Tyr. *Dissert.* 16.

† *Vix.* LUCRETIIUS. As above, VOL. I. p. 35.

‡ Κόσμος, *Mundus*. From whence that Expostulation, 'Εν
σοὶ μὲν τις Κόσμος ὑφίσταται δύναται, ἐν ᾧ τὰ πάντα
ἀκοσμία; M. Αντ. βιβ. δ'. And that other Allusion to the
same word, Κόσμον δ' ἐτύμως τὸ Σύμπαν, ἀλλ' ἔκ
'Ακοσμίαν ὀνομάσας ἄν. Below, pag. 180. in the Notes.

|| VOL. I. p. 93, 94, &c. VOL. II. pag. 66, 68, 9, 70.

“ nion

“ nion or Conceit, all opposite Passion, Sensation, or Ch. 1.
 “ mere bodily Affection.” Of this kind he makes
 VIRTUE it-self to be the chief: since of all Views
 or Contemplations, this, in his account, is the most
 naturally and strongly affecting. The exalted part of
Love is only borrow’d hence. That of pure *Friend-*
ship is its immediate Self. He who yields his Life
 a Sacrifice to his Prince or Country; the Lover
 who for his Paramour performs as much; the he-
 roick, the amorous, the religious *Martyrs*, who draw
 their Views, whether visionary or real, from this
Pattern and *Exemplar* of DIVINITY: all these, ac-
 cording to our Author’s Sentiment, are alike actu-
 ated by this Passion, and prove themselves in effect
 so many different *Enthusiasts*.

NOR is thorow *Honesty*, in his Hypothesis, any
 other than this Zeal, or Passion, moving strongly
 upon the *Species* or *View* of the DECORUM, and
 SUBLIME of Actions. Others may pursue * differ-
 ent Forms, and fix their Eye on different Species (as
 all Men do, on one or other :) The real *Honest Man*,
 however plain or simple he appears, has that highest
 Species, † *Honesty* it-self, in view; and instead of
outward Forms or Symmetrys, is struck with that of
inward Character, the Harmony and Numbers of
 the Heart, and Beauty of the Affections, which
 form the Manners and Conduct of a truly *social* Life.

’TIS indeed peculiar to the Genius of that cool
 Philosophy ‡ above describ’d; that as it denies the
 Order or Harmony of Things in general, so by a
 just Consequence and Truth of Reasoning, it rejects
 the Habit of admiring or being charm’d with what-
 ever is call’d *Beautiful* in particular. According to
 the Regimen prescrib’d by this Philosophy, it must
 be acknowledg’d that the Evils of *Love*, *Ambition*,
Vanity, *Luxury*, with other Disturbances deriv’d from

* VOL. II. pag. 278, 279.

† The *Honestum*, *Pulchrum*, τὸ Καλὸν, Πρέπον. *Infra*,
 pag. 124, &c.

‡ *Supra*, pag. 26. And VOL. I. pag. 33, 34, 79, &c.

Misc. 2. the florid, high, and elegant Ideas of Things, must in appearance be set in a fair way of being radically cur'd.

It need not be thought surprizing, that *Religion* it-self shou'd in the account of these Philosophers be reckon'd among those Vices and Disturbances, which it concerns us after this manner to extirpate. If the Idea of *Majesty* and *Beauty* in other inferiour Subjects be in reality distracting; it must chiefly prove so, in that *principal Subject*, the Basis and Foundation of this Conceit. Now if *the Subject* it-self be not in *Nature*, neither the Idea nor the Passion grounded on it can be properly esteem'd *natural*: And thus all *Admiration* ceases; and ENTHUSIASM is at an end. But if there be *naturally* such a Passion; 'tis evident that RELIGION it-self is of the kind, and must be therefore *natural* to Man.

WE can admire nothing profoundly, without a certain religious Veneration. And because this borders so much on *Fear*, and raises a certain Tremor or Horrour of like appearance; 'tis easy to give that Turn to the Affection, and represent all ENTHUSIASM and *religious Extasy* as the Product or mere Effect of FEAR:

Primus in orbe Deos fecit Timor.

But the original Passion, as appears plainly, is of another kind, and in effect is so confess'd by those who are the greatest Opposers of Religion, and who, as our Author observes, have shewn themselves sufficiently convinc'd, " * That altho these Ideas of
" *Divinity* and *Beauty* were vain; they were yet
" in a manner innate, or such as Men were really
" born to, and cou'd hardly by any means avoid."

Now as all Affections have their Excess, and require Judgment and Discretion to moderate and govern them; so this high and noble Affection, which raises Man to Action, and is his Guide in

Business as well as Pleasure, requires a steady Rein Ch. 1.
and strict Hand over it. All *Moralists*, worthy of
any name, have recogniz'd the Passion; tho among
these the wisest have prescrib'd Restraint, press'd
Moderation, and to all *Tyro's* in Philosophy forbid
the forward Use of Admiration, Rapture, or Ex-
tasy, even in the Subjects they esteem'd the highest,
and most *divine*. They knew very well, that the
first Motion, Appetite, and Ardour of the Youth in
general towards * Philosophy and Knowledg, de-
pended chiefly on this Turn of Temper: Yet were
they well appriz'd, withal, That in the Progress of
this Study, as well as in the Affairs of Life, the
florid Ideas and exalted Fancy of this kind became
the Fuel of many incendiary Passions; and that, in
religious Concerns particularly, the Habit of Admi-
ration and contemplative Delight, wou'd, by over-
Indulgence, too easily mount into high *Fanaticism*,
or degenerate into abject *Superstition*.

UPON the whole therefore, according to our
Author, *ENTHUSIASM* is, in it-self, a very natu-
ral *honest* Passion; and has properly nothing for its
Object but what is † *Good and Honest*. 'Tis apt
indeed, he confesses, to run astray. And by mo-
dern example we know, perhaps yet better than by
antient, that, in Religion, the *ENTHUSIASM* which
works *by Love*, is subject to many strange Irregula-
ritys; and that which works *by Fear*, to many
monstrous and horrible Superstitions. *Mysticks* and
Fanaticks are known to abound as well in our *Re-*
form'd, as in the *Romish* Churches. The pretended
Floods of Grace pour'd into the Bosoms of the *Qui-*
tists, *Pietists*, and those who favour the extatick way
of Devotion, raise such Transports as by their own
Profelytes are confess'd to have something strangely

* So *The Stagirite*: Διὰ γὰρ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφῆν. *Metaph.*
lib. 1. Cap. 2. See below, pag. 139. in the Notes.

† Τὸ καλὸν καὶ ἀγαθόν.

Misc. 2. agreeable, and in common with what ordinary Lovers are us'd to feel. And it has been remark'd by many, That the *Female* Saints have been the greatest Improvers of this *soft* part of Religion. What truth there may be in the related Operations of this pretended Grace and *amorous* Zeal, or in the Accounts of what has usually pass'd between the *Saints* of each Sex, in these devout Extasys, I shall leave the Reader to examine: supposing he will find credible Accounts, sufficient to convince him of the dangerous progress of ENTHUSIASM in this *amorous* Lineage.

T H E R E are many *Branches* indeed more vulgar, as that of FEAR, MELANCHOLY, CONSTERNATION, SUSPICION, DESPAIR. And when the Passion turns more towards *the astonishing and frightful*, than *the amiable and delightful* side, it creates rather what we call SUPERSTITION than ENTHUSIASM. I must confess withal, that what we commonly stile *Zeal* in matters of Religion, is seldom without a mixture of both these Extravagancys. The extatick Motions of *Love* and *Admiration*, are seldom un-accompany'd with the *Horrors* and *Consternations* of a lower sort of Devotion. These Paroxysms of Zeal are in reality as the hot and cold Fits of an Ague, and depend on the different and occasional *Views* or *Aspects* of the DIVINITY; according as the Worshipper is * guided from without, or affected from within, by his particular Constitution. Seldom are those *Aspects* so determinate and fix'd, as to excite constantly one and the same Spirit of Devotion. In Religions therefore, which hold most of *Love*, there is generally room left for *Terrours* of the deepest kind. Nor is there any Religion so diabolical, as, in its representation of DIVINITY, to leave no room for *Admiration* and *Esteem*. Whatever *Personage* or *Specter* of DIVINITY is worship'd; a certain *Esteem* and *Love* is generally affec-

* *Infra*, pag. 91.

ted by his Worshipers. Or if in the Devotion paid Ch. I.
him, there be in truth no real or absolute *Esteem*;
there is however a certain astonishing *Delight* or
Ravishment excited.

THIS Passion is experienc'd, in common, by every Worshipper of the *Zealot*-kind. The Motion when un-guided, and left wholly to it-self, is in its nature turbulent and incentive. It disjoins the natural Frame, and relaxes the ordinary Tone or Tenor of the Mind. In this Disposition the Reins are let loose to all Passion which arises: And *the Mind*, as far as it is able to act or think in such a State, approves the Riot, and justifies the wild *Effects*, by the suppos'd Sacredness of *the Cause*. Every Dream and Frenzy is made INSPIRATION; every Affection, ZEAL. And in this Persuasion the *Zealots*, no longer self-govern'd, but set adrift to the wide Sea of Passion, can in one and the same Spirit of Devotion, exert the opposite Passions of *Love* and *Hatred*; unite affectionately, and *abhor* furiously; curse, bless, sing, mourn, exult, tremble, caress, assassinate, *inflict* and *suffer* * MARTYRDOM, with a thousand other the most vehement Efforts of variable and contrary Affection.

THE common *Heathen* Religion, especially in its latter Age, when adorn'd with the most beautiful

* A Passage of History comes to my mind, as it is cited by an eminent *Divine* of our own Church, with regard to that *Spirit of MARTYRDOM* which furnishes, it seems, such solid Matter for the Opinion and Faith of many *Zealots*. The *Story*, in the words of our *Divine*, and with his own Reflections on it, is as follows: "Two *Franciscans* offer'd themselves to the Fire to prove *Savanorola* to be a Heretick. But a certain *Jacobine* offer'd himself to the Fire to prove that *Savanorola* had true Revelations, and was no Heretick. In the mean time *Savanorola* preach'd; but made no such confident Offer, nor durst he venture at that new kind of Fire-Ordeal. And put case, all four had pass'd thro the Fire, and died in the flames; What wou'd that have prov'd? Had he been a Heretick, or no Heretick, the more, or the less, for the Confidence of these zealous Idiots? If we mark it, a great many Arguments whereon many *Sects* rely, are no better Probation than this comes to." Bishop *Taylor*, in his dedicatory Discourse, before his *Liberty of Prophecyng*, See *Letter of Enthusiasm*, VOL. I. pag. 18, &c.

Misc. 2. Temples, and render'd more illustrious by the Munificence of the ROMAN Senate and succeeding Emperors, ran wholly into Pomp, and was supported chiefly by that sort of ENTHUSIASM, which is rais'd from the * external Objects of *Grandure, Majesty,* and what we call *August*. On the other side, the EGYPTIAN and SYRIAN Religions, which lay more in *Mystery* and *conceal'd Rites*; having less Dependence on the Magistrate, and less of that *Decorum* of Art, Politeness, and Magnificence, ran into a more *pu- fillanimous, frivolous, and mean* kind of SUPERSTITION; “The Observation of Days, the Forbearance of Meats, and the Contention about Traditions, Seniority of Laws, and † Priority of *Godships*.”

Summus utrinque
Inde furor Vulgo, quod Numina Vicinorum
Odit uterque locus, quum solos credat habendos
Esse Deos, quos ipse colit.

HISTORY, withal, informs us of a certain Establishment in EGYPT which was very extraordinary, and must needs have had a very uncommon effect; no way advantageous to that Nation in particular, or to the general Society of Mankind. We know very well that nothing is more injurious to the *Police*, or municipal Constitution of any City or Colony, than the forcing of a particular Trade. Nothing more dangerous than the over-peopling any Manufacture, or multiplying the *Traders*, or *Dealers*, of whatever Vocation, beyond their natural Proportion, and the publick Demand. Now it happen'd of old, in this Mother-Land of Superstition, ‡ that the

* *Infra*, pag. 64, 65.

† Juvenal. *Sat.* 15. ver. 35.

See VOL. II. pag. 251, 252.

‡ Ἐστὶ δὲ Ἀιγυπτίων ἑπτὰ γένη. Καὶ τέτων, οἱ μὲν, ἱερεῖς, οἱ δὲ, μάχιμοι κεκλέσθαι. — Οὐδὲ τέτοισι ἔξεστι τέχνην ἐπασκῆσαι ἑδεμίνην, ἀλλὰ τὰ εἰς πόλεμον ἐπασκῆσαι μὲνα, παῖς παρὰ πατρὸς ἐκδεκόμενοι. Herodot. l. 2. Sect. 164.

Ἰρᾶται δὲ ἐκ εἰς ἑκάστη τῇ Θεῷ, ἀλλὰ πολλοὶ — ἵπερ ἂν ᾖ τις ἄπο θάνης, τέττε ὁ παῖς ἀνλικαλίσταται. Ibid. Sect. 37.

Sons of certain Artists were by Law oblig'd always to follow the same Calling with their Fathers. Thus the Son of a Priest was always a Priest by Birth, as was the whole Lineage after him, without interruption. Nor was it a Custom with this Nation, as with others, to have only * one single Priest or Priestess to a Temple: But as the Number of Gods and Temples was infinite; so was that of the Priests. The religious Foundations were without Restriction: and to one single Worship or Temple, as many of the Holy Order might be Retainers, as cou'd raise a Maintenance from the Office.

Whatever happen'd to other Races or Professions, that of the Priest, in all likelihood, must, by this Regulation, have propagated the most of any. 'Tis a tempting Circumstance; to have so easy a Mastery over the World; to subdue by Wit instead of Force; to practise on the Passions, and triumph over the Judgment of Mankind; to influence private Familys, and publick Councils; conquer Conquerors; controul the Magistrate himself, and govern without the Envy which attends all other Government or Superiority. No wonder if such a

* Τῆς ὅλης χώρας ἀπείρου εἰς τρεῖς μέρη διαιρεμένης, &c. Cum tota Regio in tres partes divisa sit, primam sibi portionem vendicat ordo Sacerdotum, magnā apud indigenas auctoritate pollens, tum ob pietatem in Deos, tum quodā multam ex eruditione Scientiam ejusmodi homines afferunt. Ex redditibus autem suis cuncta per Ægyptum sacrificia procurant, ministros alunt; & propriis commoditatibus ancillantur, ταῖς ἰδίαις χρεῖαις χορηγεῖσιν. Non enim (Ægyptii) existimant fas esse Deorum honores mutari, sed semper ab eisdem eodem ritu peragi, neque eos necessariorum copiā destitui qui in commune omnibus consulunt. In universum namque de maximis rebus consulentes, indefinenter Regi præsto sunt, in nonnullis tanquam participes imperii, in aliis Regis Duces & Magistri (συνεργοὶ, εἰσρηγῆται, διδάσκαλοι) existentes. Ex Astrologiā quoque & Sacrorum inspectione, futura prædicunt, atque à sacrorum Librorum scriptis res gestas cum utilitate conjunctas prælegunt. Non enim, ut apud Græcos, unus tantummodo vir, aut scæmina una Sacerdotio fungitur, sed complures Sacrificia & Honores Deūm obeuntes, Liberis suis eandem vitæ rationem quasi per manus tradunt. Hi autem cunctis oneribus sunt immunes, & primos post Regem honoris & potestatis gradus obtinent. Diod. Sic. lib. 1. pag. 66.

Misc. 2. *Profession* was apt to multiply : especially when we consider the easy Living and Security of the *Professors*, their Exemption from all Labour, and Hazard ; the suppos'd Sacredness of their Character ; and their free Possession of *Wealth, Grandure, Estates, and Women*.

T H E R E was no need to invest such a *Body* as this, with rich Lands and ample Territorys, as it happen'd in EGYPT. The *Generation* or *Tribe* being once set apart as sacred, wou'd, without further encouragement, be able, no doubt, in process of time, to establish themselves a plentiful and growing *Fund*, or religious *Land-Bank*. 'Twas a sufficient *Donative*, to have had only that *single Privilege* from the * Law ; “ That they might retain
“ what they cou'd get ; and that it might be lawful
“ for their Order to receive such Estates by voluntary Contribution, as cou'd never afterwards be
“ converted to other Uses.”

N o w if besides the Method of Propagation by *Descent*, other Methods of Increase were allow'd in this Order of Men ; if *Volunteers* were also admitted at pleasure, without any Stint or Confinement to a certain Number ; 'tis not difficult to imagine how enormous the Growth wou'd be of such a Science or Profession, thus recogniz'd by the *Magistrate*, thus invested with *Lands* and *Power*, and thus entitled to whatever extent of *Riches* or *Possession* cou'd be acquir'd by Practice and Influence over the superstitious part of Mankind.

T H E R E were, besides, in EGYPT some natural Causes of Superstition, beyond those which were common to other Regions. This nation might well abound in *Prodigys*, when even their Country and Soil it-self was a kind of *Prodigy* in Nature. Their solitary idle Life, whilst shut up in their Houses by the regular Inundations of the NILE ; the unwholesom Vapours arising from the new Mud, and slimy Relicts of their River, expos'd to the hot Suns ; their

* *Infra*, p. 56.

various Meteors and *Phænomena*; with the long Vacancy they had to observe and comment on them; the necessity, withal, which, on the account of their Navigation, and the Measure of their yearly drownded Lands, compel'd them to promote Studys of *Astronomy* and other *Sciences*, of which their Priesthood cou'd make good advantages: All these may be reckon'd perhaps, as additional Causes of the immense Growth of Superstition, and the enormous Increase of the Priesthood in this fertile Land.

'Twill however, as I conceive, be found unquestionably true, according to political Arithmetick, in every Nation whatsoever; "That the Quantity of SUPERSTITION (if I may so speak) will, in proportion, nearly answer the Number of Priests, Diviners, Soothsayers, Prophets, or such who gain their Livelihood, or receive Advantages by officiating in religious Affairs." For if these Dealers are numerous, they will force a Trade. And as the liberal Hand of the Magistrate can easily raise Swarms of this kind where they are already but in a moderate proportion; so where, thro any other cause, the Number of these increasing still, by degrees, is suffer'd to grow beyond a certain measure, they will soon raise such a Ferment in Mens Minds, as will at least compel the Magistrate, however sensible of the Grievance, to be cautious in proceeding to a Reform.

WE may observe in other necessary Professions, rais'd on the Infirmitys and Defects of Mankind (as for instance, in *Law* and *Physick*) "That with the least help from the Bounty or Beneficence of the Magistrate, the Number of the Professors and the Subject-matter of the Profession is found over and above increasing." New Difficultys are started: New Subjects of Contention: *Deeds* and *Instruments* of Law grow more numerous and prolix: *Hypotheses*, *Methods*, *Regimens*, more various, and the *Materia Medica* more extensive and abundant. What, in process of time, must therefore naturally have happen'd in the

Misc. 2. the case of *Religion*, among the EGYPTIANS, may
 ~ easily be gather'd.

NOR is it strange that we shou'd find the * *Pro-
 perty* and Power of the *Egyptian* Priesthood, in an-
 tient days, arriv'd to such a height, as in a manner
 to have swallow'd up the State and Monarchy. A
 worse Accident befel the *Persian* Crown, of which
 the Hierarchy having got absolute possession, had
 once a fair Chance for the Universal Empire. Now
 that the *Persian* or *Babylonian* Hierarchy was much
 after the Model of the *Egyptian*, tho different per-
 haps in Rites and Ceremonys, we may well judg;
 not only from the History of the † MAGI, but
 from what is recorded of antient Colonys sent long
 before by the *Egyptians* into ‡ *Chaldea* and the ad-
 jacent Countrys. And whether the *Ethiopian* Mo-
 del was from that of EGYPT, or the *Egyptian* from
 that of ETHIOPIA (for || each Nation had its
 pretence) we know by remarkable ** Effects, that
 the *Ethiopian* Empire was once in the same Con-
 dition: the State having been wholly swallow'd in
 the exorbitant Power of their landed Hierarchy.
 So

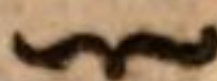
* Which was one Third. Βελομένην ἡ τὴν ἸΣΙΝ, &c.
*Sed cum ISIS lucro etiam Sacerdotes invitare vellet ad cultus istos
 (nempe OSIRIDIS, mariti fato functi) tertiam eis terræ partem
 eis προσόδ'ας, ad Deorum ministeria & sacra munia, fruendam
 donavit. Diod. Sic. lib. 1. A remarkable Effect of Female Su-
 perstition! See also the Passage of the same Historian, cited
 above, pag. 33. in the Notes.*

† See Treatise II. viz. *Sensus Communis*, (VOL. I.) pag. 58,
 &c. Herodotus gives us the History at length in his third Book.

‡ Diod. Sic. lib. 1. p. 17, & 73.

|| Herodot. Euterpe; & Diod. Sic. lib. 3.

** Κατὰ τὴν Μερὸν οἱ δὲ τὰς τῶν Θεῶν Σεραπείας
 τε καὶ τιμὰς διαρίκοντες ἱερεῖς, &c. Qui in Meroe (Urbe, &
 Insula primaria Æthiopum) Deorum cultus & honores administrant
 Sacerdotes, (Ordo autem hic maximâ pollet auctoritate) quandocum-
 que ipsis in mentem venerit, misso ad Regem nuncio, vitâ se illum
 abdicare jubent. Oraculis enim Deorum hoc edici: nec fas esse ab
 ullo mortalium, quod Dii immortales jufferint, contemni.——So
 much for their Kings. For as to Subjects, the Manner was
 related

So true it is, “ That *Dominion* must naturally fol- Ch. 1.
 “ low *Property*.” Nor is it possible, as I conceive, 
 for any State or Monarchy to withstand the En-
 croachments of a growing Hierarchy, founded on
 the *Model* of these *Egyptian* and *Asiatick* Priesthoods.
 No SUPERSTITION will ever be wanting among
 the Ignorant and Vulgar, whilst the Able and Crafty
 have a power to gain Inheritances and Possessions
 by working on this *human Weakness*. This is a Fund
 which, by these Allowances, will prove inexhausti-
 ble. New *Modes* of Worship, new *Miracles*, new
Heroes, *Saints*, *Divinitys* (which serve as new Occa-
 sions for *sacred DONATIVES*) will be easily supply'd
 on the part of the religious Orders; whilst the Civil
 Magistrate authorizes the accumulative DONATION,
 and neither restrains the *Number* or *Possessions* of the
 Sacred Body.

WE find, withal, that in the early days of this
 antient *Priestly Nation* of whom we have been speak-
 ing, 'twas thought expedient also, for the increase
 of *Devotion*, to enlarge their *System* of DEITY; and
 either by *mystical Genealogy*, *Consecration*, or *Canoni-
 zation*, to multiply their reveal'd Objects of Wor-
 ship, and raise new *Personages* of DIVINITY in
 their Religion. They proceeded, it seems, in pro-
 cess of time, to increase the * *Number* of their Gods,

related a little before. *Unus ex licitoribus ad Reum mittitur, sig-
 num mortis præferens: quo ille viso, domum abiens sibi Mortem
 consciscit.* This, the People of our days wou'd call Passive-Obe-
 dience and Priest-craft, with a witness. But our Historian pro-
 ceeds ——— *Et per superiores quidem ætates, non armis aut vi
 coacti, sed meræ Superstitionis ὡς αὐτῆς τῆς δεισιδαιμονίας
 fascino, mente capti Reges, Sacerdotibus morem gesserunt: donec
 ERGAMENES, Æthiopum rex (PTOLOMÆO secundo
 rerum potente) Græcorum Disciplinæ & Philosophiæ particeps, man-
 data illa primus adspernari ausus fuit. Nam hic animo, qui Regem
 deceret, sumto, cum militum manu in locum inaccessum, ubi aureum
 fuit Templum Æthiopum, profectus; omnes illos Sacrificos jugulavit,
 & abolito more pristino, sacra pro arbitrio suo instauravit. Diod.
 Sic. lib 3.*

* Ως ὃ αὐτοὶ λέγουσι, ἔτι αἰεὶ ἐπὶ ἑξακισχίλια καὶ μύ-
 ρια ἐς Ἀμασιν βασιλεύσαντα, ἐπεὶ τε ἐν τῷ ὀκτῷ θεῶν
 οἱ δυνάδεα θεοὶ ἐγένοντο. Herodot. lib. 2. sect. 43.

Misc. 2. so far that, at last, they became in a manner numberless. What odd Shapes, Species, and Forms of Deity were in latter times exhibited, is well known. Scarce an *Animal* or *Plant* but was adopted into some share of *Divinity*.

* *O sanctas Gentes, quibus hæc nascuntur in hortis
Numina ! ———*

No wonder if by a Nation so abounding in religious *Orders*, spiritual Conquests were fought in foreign Countrys, † Colonys led abroad, and Missionarys detach'd, on Expeditions, in this prosperous Service. 'Twas thus a *Zealot-People*, influenc'd of old by their very Region and Climate, and who thro a long Tract of Time, under a peculiar Policy, had been rais'd both by Art and Nature to an immense Growth in religious Science and Mystery; came by degrees to spread their variety of Rites and Ceremonys, their distinguishing Marks of *separate* Worship and *secrete* Communitys, thro the distant World; but chiefly thro their neighbouring and dependent Countrys.

WE understand from History, that even when the EGYPTIAN State was least powerful in *Arms*, it was still respected for its *Religion* and *Mysterys*. It drew Strangers from all Parts to behold its Wonders. And the Fertility of its Soil forc'd the adjacent People, and wandring Nations who liv'd dispers'd in single Tribes, to visit them, court their Alliance, and solicit a Trade and Commerce with them, on whatsoever Terms. The Strangers, no doubt, might well receive religious Rites and Doctrines from those, to whom they ow'd their *Maintenance* and *Bread*.

* Juvenal. Sat. 15. ver. 10.

† Οἱ ἱερῶν Αἰγυπτίων, &c. *Ægyptii plurimas colonias ex Ægypto in Orbem terrarum disseminatas fuisse dicunt. In Babylonem colonos deduxit Belus qui Neptuni & Libyæ filius habetur: & postea ad Euphratem sede, instituit Sacerdotes ad morem Ægyptiorum exemplis impensis & oneribus publicis, quos Babylonii vocant Chaldaeos, qui exemplo Sacerdotum & Physicorum, Astrologorumque in Ægypto, observant stellas.* Diod. Sic. lib. 1. p. 17. Ibid. p. 73.

BEFORE

BEFORE the time that ISRAEL was constrain'd Ch. I.
to go down to EGYPT, and sue for Maintenance to
these powerful *Dynastys* or Low-Land States, the
Holy *Patriarch* * ABRAHAM himself had been ne-
cessitated to this Compliance on the same account.
He apply'd in the same manner to the EGYPTIAN
Court. He was at first well receiv'd, and handsomly
presented; but afterwards ill us'd, and out of fa-
vour with the Prince; yet suffer'd to depart the
Kingdom, and retire with his Effects; without any
attempt of recalling him again by force, as it hap-
pen'd in the case of his Posterity. 'Tis certain that
if this holy *Patriarch*, who first instituted the sacred
Rite of *Circumcision* within his own Family or Tribe,
had no regard to any Policy or Religion of the
EGYPTIANS; yet he had formerly been a Guest
and Inhabitant in EGYPT (where † Historians men-
tion this to have been a national Rite;) long ‡ e'er
he had receiv'd any divine Notice or Revelation,
concerning this Affair. Nor was it in Religion mere-
ly that this reverend Guest was said to have deriv'd
Knowledg and Learning from the EGYPTIANS.
'Twas from this Parent-Country of occult Sciences, that
he was presum'd, together with other Wisdom, to have
learnt that of || *judicial Astrology*; as his Successors
did afterwards other prophetical and miraculous Arts,
proper to the MAGI, or *Priest-hood* of this Land.

* Gen. cap. xii. ver. 10, &c. † *Abramus, quando Ægyptum ingressus est, nondum circumcissus erat, neque per annos amplius viginti post reditum. — Illius posterì circumcisi sunt, & ante introitum, & dum in Ægypto commorati sunt: post exitum verò non sunt circumcisi, quamdiu vixit Moses. — Fecit itaque Josue cultros lapideos, & circumcidit filios Israel in Colle Præputiorum. Factum Deus ratum habuit, dixitque, Hodie ἀφείλον τὸ ὄνειδισμὸν Ἀιγύπτου ἀφ' ὑμῶν, abstuli opprobrium Ægypti à vobis. Josue cap. 5. ver. 3. Tam Ægyptiis quam Judæis opprobrio erant incircumcisi. — Apud Ægyptios circumcidendi ritus vetustissimus fuit, & ἀπὸ ἀρχῆς ab ipso initio institutus. Illi nullorum aliorum hominum institutis uti volunt. Herodot. lib. 2. cap. 91. Τὰ αἰδοῦντα αὐτὸ ἄλλοι μὲν ἐῶσι ὡς ἐγένοντο, πολλὰν ὅσοι δὲ τῶν ἑμασθόν. Ἀιγύπτιοι ὅμως περὶ τὰ μνησθέντα. Herod. lib. 2. cap. 36. Marsham's Chronicon Canon, p. 72. ‡ Gen. cap. xvii. || Julius Firmicus, apud Marshamum, p. 452, 453.*

Misc. 2. **W** ONE cannot indeed but observe, in after times, the strange Adherence and servile Dependency of the whole HEBREW Race on the EGYPTIAN Nation. It appears that tho they were of old abus'd in the Person of their grand Patriarch; tho afterwards held in bondage, and treated as the most abject Slaves; tho twice expel'd, or necessitated to save themselves by flight, out of this oppressive Region; yet in the very instant of their last Retreat, whilst they were yet on their March, conducted by visible Divinity, supply'd and fed from Heaven, and supported by continual Miracles; they notwithstanding inclin'd so strongly to the Manners, the Religion, Rites, Diet, Customs, Laws and Constitutions of their tyrannical Masters, that it was with the utmost difficulty they cou'd be with-held from * returning again into the same Subjection. Nor cou'd their great Captains and Legislators prevent their † relapsing perpetually into the same Worship to which they had been so long accusom'd.

How

* It can scarce be said in reality, from what appears in Holy Writ, that their Retreat was *voluntary*. And for the Historians of other Nations, they have presum'd to assert that this People was actually expel'd EGYPT on account of their *Leprosy*; to which the *Jewish* Laws appear to have so great a Reference. Thus TACITUS: *Plurimi auctores consentiunt, ortâ per Ægyptum tabe, quæ corpora scdaret, regem Occhorim, adito Hammonis oraculo, remedium petentem, purgare regnum, & id genus hominum ut invisum Deis, alias in terras avehere jussum. Sic conquistum collectumque Vulgus, ——— Mosem unum monuisse, &c. Hist. lib. 5. c. 3. Ægyptii, quum scabiem & vitiliginem paterentur, responso moniti eum (Mosem) cum agris, ne pestis ad plures serperet, terminis Ægypti pellunt. Dux igitur exulum factus, sacra Ægyptiorum furto abstulit: quæ repetentes armis Ægyptii, domum redire tempestatibus compulsi sunt. Justin. lib. 36. c. 2. And in Marsham we find this remarkable Citation from Manetho: *Αμενοφιν regem affectasse Θεῶν γενέσθαι θελήν, ὡς περ Ὀρ εἰς τῷ ἀπὸ αὐτῆς Βεβασιλευκότων, Decorum esse contemplatorem, sicut Orum quendam Regum priorum. Cui responsum est, ὅτι δυνήξειαι θεὸς ἰδεῖν, quòd posset videre Deos, si Regionem à leprosis & immundis hominibus purgaret. Chronicus Canon. p. 52.**

† See what is cited above (p. 52. in the Notes from Marsham) of the *Jews* returning to Circumcision under JOSHUA, after a Generation's Intermission. This being approv'd by God, for the reason given, "That it was taking from them the Reproach of the

" Egyptians,

How far the Divine Providence might have indulg'd the stubborn Habit and stupid Humour of this People, by giving them Laws (as the * Prophet says) which he himself approv'd not, I have no Intention to examine. This only I pretend to infer from what has been advanc'd; "That the Manners, Opinions, Rites and Customs of the EGYPTIANS, had,

Egyptians, or what render'd them odious and impious in the Eyes of the People." Compare with this, the Passage concerning MOSES himself, *Exod. iv. 18, 25, 26.* (together with *Acts vii. 30, 34.*) where in regard to the Egyptians, to whom he was now returning when fourscore years of Age, he appears to have circumcis'd his Children, and taken off this National Reproach: ZIPPORAH his Wife, nevertheless, reproaching him with the Bloodiness of the Deed; to which she appears to have been a Party only thro Necessity, and in fear rather of her Husband, than of GOD.

• Ezek. xx. 25. Acts xv. 10. Of these Egyptian Institutions receiv'd among the Jews, see our SPENCER. *Cum morum quorundam antiquorum toleratio vi magnâ polleret, ad Hebræorum animos Dei Legi & cultui conciliandos, & à Reformatione Mosaicâ invidiam omnem amoliretur; maximè conveniebat, ut Deus ritus aliquos antiquitus usitatos in sacrorum suorum numerum assumeret, & Lex à Mose data speciem aliquam cultus olim recepti ferret. — Ita nempe nati factique erant Israelitæ, ex Egypto recens egressi, quòd Deo penè necesse esset (humanitùs loqui fas sit) rituum aliquorum veterum usum iis indulgere, & illius instituta ad eorum morem & modulum accommodare. Nam Populus erat à teneris Egypti moribus assuetus, & in iis multorum annorum usu confirmatus. — Hebræi, non tantum Egypti moribus assueti, sed etiam refractarii fuerunt. — Quemadmodum cujusque regionis & terræ populo sua sunt ingenia, moresque proprii, ita Natura gentem Hebræorum, præter cæteros Orbis Incolas, ingenio moroso, difficili, & ad infamiam usque pertinaci, finxit. — Cum itaque veteres Hebræi, moribus essent asperis & efferatis adèd, populi conditio postulavit, ut Deus ritus aliquos usu veteri firmatos iis concederet, & νομικὴν λαλρείαν τῇ εὐτρεΐᾳ ἀσθενείᾳ συμπλάινυσθαι (uti loquitur Theodoretus) cultum legalem eorum infirmitati accommodatum instituerit. — Hebræi superstitionosa gens erant, & omni penè literaturâ destituti. Quam altè Gentium Superstitionibus immergebantur, è legibus intelligere licet, quæ populo tanquam remedia superstitionis, imponebantur. Contumax autem bellua superstitio, si præsertim ab ignorantia tenebris novam ferociam & contumaciam hauserit. Facile verò credi potest, Israelitas, nuper è servorum domo liberatos, artium humaniorum rudes fuisse, & vix quicquam supra lateres atque allium Ægypti sapuisse. Quando itaque Deo jam negotium esset, cum Populo tam barbaro, & superstitioni tam impense dedito; penè necesse fuit, ut aliquid eorum infirmitati daret, eosque dolo quodam (non argumentis) ad seipsum alliceret. Nullum Animal supersticioso, rudi præcipue, morosius est, aut majore arte tractandum. SPENCERUS de Lég. Hebr. pag. 627, 628, 629.*

Misc. 2. " in the earliest times, and from Generation to Ge-
 " neration, strongly influenc'd the HEBREW People
 " (their Guests, and Subjects) and had undoubtedly
 " gain'd a powerful Ascendency over their Natures."

How extravagant soever the multitude of the
 EGYPTIAN Superstitions may appear, 'tis certain that
 their *Doctrine* and *Wisdom* were in high repute, since it is
 taken notice of in Holy Scripture, as no small Advan-
 tage even to MOSES himself, " * That he had im-
 " bib'd the *Wisdom* of this Nation;" which, as is well
 known, lay chiefly among their *Priests* and MAGI.

BEFORE the Time that the great Hebrew Legi-
 slator receiv'd his Education among the *Slaves*; a
 † Hebrew Slave, who came a Youth into the *Egypt-
 ian* Court, had already grown so powerful in this
 kind of *Wisdom*, as to outdo the chief *Diviners*,
Prognosticators and *Interpreters* of EGYPT. He rais'd
 himself to be chief Minister to a Prince, who, fol-
 lowing his Advice, obtain'd in a manner the whole
Property, and consequently the absolute *Dominion* of
 that Land. But to what height of Power the esta-
 blish'd Priesthood was arriv'd even at that time,
 may be conjectur'd hence; " That the *Crown* (to
 speak in a modern Stile) " offer'd not to med-
 " dle with the *Church-Lands*;" and that in this
 great *Revolution* nothing was attempted, so much as
 by way of Purchase or Exchange ‡, in prejudice of
 this *Landed* Clergy: The prime Minister himself
 having join'd his Interest with theirs, and enter'd ||

* (1.) Καὶ ἐπαιδεύθη Μωσὴς ΠΑΣΗΣ ΣΟΦΙΑΙ
 Αἰσθητικῇ ἣν ὁ δυνάστης ἐν λέλοις καὶ ἐν ἔρλοις. Act. Apost.
 cap. vii. v. 22.

(2.) Exod. cap. vii. v. 11, & 22.

(3.) Ibid. cap. viii. v. 7.

(4.) Justin. lib. 36. cap. 2.

† Gen. cap. xxxix, &c. Minimus ætate inter fratres Joseph fuit,
 cujus excellens ingenium, veriti fratres clam interceptum peregrinis Mer-
 catoribus vendiderunt. A quibus deportatus in Ægyptum, cum ma-
 gicas ibi artes solerti ingenio percepisset, brevi ipsi Regi percarus fuit.
 Justin. lib. 36. c. 2.

‡ Gen. xlvii. ver. 22, 26.

|| Gen. xli. ver. 45.

by Marriage into their Alliance. And in this he Ch. 1.
was follow'd by the great Founder of the Hebrew-
State. For he also * match'd himself with the
Priesthood of some of the neighbouring Nations, and
Traders † into EGYPT, long e'er his Establishment
of the HEBREW Religion and Commonwealth. Nor
had he perfected his *Model*, till he consulted the fo-
reign Priest his ‡ Father-in-Law, to whose Advice
he paid such remarkable Deference.

BUT TO resume the Subject of our Speculation,
concerning the wide Diffusion of the Priestly Science
or Function; it appears from what has been said,
that notwithstanding the EGYPTIAN Priesthood
was, by antient Establishment, hereditary; the Skill
of *Divining*, *Soothsaying* and *Magick* was communi-
cated to others besides their national sacred Body;
and that the *Wisdom* of the MAGICIANS, their
Power of *Miracles*, their Interpretation of *Dreams*
and *Visions*, and their Art of administering in Divine
Affairs, were entrusted even to *Foreigners* who re-
sided amongst them.

IT appears, withal, from these Considerations,
how apt the *religious* Profession was to spread it-self
widely in this Region of the World; and what Ef-
fort wou'd naturally be made by the more necessi-
tous of these unlimited Professors, towards a Fortune,
or Maintenance, for themselves and their Successors.

COMMON Arithmetick will, in this Case, de-
monstrate to us, “ That as the Proportion of so
“ many *Lay-men* to each *Priest* grew every day less
“ and less, so the Wants and Necessitys of each
“ *Priest* must grow more and more.” The *Magi-*
strate too, who according to this EGYPTIAN Re-
gulation had resign'd his Title or share of Right in
sacred Things, cou'd no longer govern, as he pleas'd,

* Exod. chap. iii. ver. 1. and chap. xviii. ver. 1, &c.

† Such were the *Midianites*, Gen. xxxvii. ver. 28, 36.

‡ Exod. xviii. ver. 17—24.

Misc. 2. in these Affairs, or check the growing Number of
 these *Professors*. The spiritual Generations were left
 to prey on others, and (like *Fish* of Prey) even on
 themselves; when destitute of other Capture, and
 confin'd within too narrow Limits. What Method,
 therefore, was there left to heighten the ZEAL of
 Worshipers, and augment their *Liberality*, but “To
 “foment their *Emulation*, prefer Worship to Wor-
 “ship, Faith to Faith; and turn the Spirit of EN-
 “THUSIASM to the side of sacred *Horror*, reli-
 “gious *Antipathy*, and *mutual Discord* between Wor-
 “shippers?”

THESE Provinces and Nations were divided by
 the most *contrary* Rites and Customs which cou'd
 be devis'd, in order to create the strongest *Aversion*
 possible between Creatures of a like Species. For
 when all other Animosities are allay'd, and Anger
 of the fiercest kind appeas'd, the *religious Hatred*,
 we find, continues still, as it began, without Pro-
 vocation or voluntary Offence. The presum'd *Mis-*
believer and *Blasphemer*, as one rejected and abhor'd
 of God, is, thro a pious Imitation, abhor'd by the
adverse Worshipper, whose *Enmity* must naturally in-
 crease as his *religious Zeal* increases.

FROM hence the Opposition rose of Temple
 against Temple, Profelyte against Profelyte. The
 most zealous Worship of *one* God, was best ex-
 press'd (as they conceiv'd) by the open defiance of
another. *SIR-Names* and *Titles* of DIVINITY pass'd
 as *Watch-words*. He who had not the SYMBOL,
 nor cou'd give *the Word*, receiv'd *the Knock*.

Down with him! Kill him! Merit Heaven thereby;

As our * Poet has it, in his AMERICAN Tragedy.

NOR did † PHILOSOPHY, when introduc'd into
Religion, extinguish, but rather inflame this Zeal:

* Dryden, Indian Emperor, Act 5. Scene 2.

† *Infra*, p. 58.

as we may shew perhaps in our following Chapter Ch. 1. more particularly; if we return again, as is likely, to this Subject. For this, we perceive, is of a kind apt enough to grow upon our hands. We shall here, therefore, observe only what is obvious to every Student in sacred Antiquity, That from the contentious Learning and Sophistry of the antient Schools (when true Science, Philosophy, and Arts were already deep in their * Decline) *religious Problems* of a like contentious Form sprang up; and certain *Doctrinal Tests* were fram'd, by which *religious Partys* were engag'd and list'd against one another, with more Animosity than in any other Cause or Quarrel had been ever known. Thus *religious Massacres* began, and were carry'd on; Temples were demolish'd; holy Utenfils destroy'd; the sacred Pomp trodden under-foot, insulted; and the Insulters in their turn expos'd to the same Treatment, in their Persons as well as in their Worship. Thus *Madness* and *Confusion* were brought upon the World, like that CHAOS, which the Poet miraculously describes in the mouth of his mad Hero: When even in Celestial Places, Disorder and Blindness reign'd:——“ No Dawn of Light;

——† “ *No Glimpse or Starry Spark,*
“ *But Gods met Gods, and jostled in the Dark.*”

* VOL. I. pag. 150, 235, in the Notes. And *Infra*, pag. 56, 57, 58, &c.

† *ŒDIPUS* of Dryden and Lee.

C H A P. II.

Judgment of Divines and grave Authors concerning Enthusiasm. — Reflections upon Scepticism. — A Sceptick-Christian. — Judgment of the Inspir'd concerning their own Inspirations. — Knowledg and Belief. — History of Religion resum'd. — ZEAL Offensive and Defensive. — A Church in Danger. — Persecution. — Policy of the Church of ROME.

WHAT I had to remark, of my own, concerning ENTHUSIASM, I have thus dispatch'd: What Others have remark'd on the same Subject, I may, as an *Apologist* to another Author, be allow'd to cite; especially if I take notice only of what has been dropt very naturally by some of our most approv'd *Authors*, and ablest *Divines*.

It has been thought an odd kind of Temerity, in our Author, to assert, * “ That even ATHEISM
 “ it-self was not wholly exempt from *Enthusiasm*;
 “ That there have been in reality *Enthusiastical Atheists*;
 “ and That even the Spirit of *Martyrdom*
 “ cou'd, upon occasion, exert it-self as well in *this*
 “ Cause, as in any other.” Now, besides what has been intimated in the preceding Chapter, and what in fact may be demonstrated from the Examples of VANINUS and other Martyrs of a like Principle, we may hear an † excellent and learned *Divine* of highest Authority at home, and Fame abroad; who after having describ'd an *Enthusiastical Atheist* and one *atheistically inspir'd*, says of this very sort of Men,
 “ That they are *Fanatics* too; however that word
 “ seem to have a more peculiar respect to something

* *Viz.* In his Letter concerning Enthusiasm, VOL. I.

† Dr. CUDWORTH's Intellectual System, pag. 134.

“ of a DEITY: All Atheists being that *blind God-Ch. 2.*
 “ *deists-NATURE’S Fanaticks.*”

AND again: “ All Atheists (says he) are pos-
 “ sessed with a certain kind of Madness, that may
 “ be call’d * *Pneumatophobia*, that makes them have
 “ an irrational but desperate Abhorrence from Spirits
 “ or Incorporeal Substances; they being acted also,
 “ at the same time, with an *Hylomania*, whereby
 “ they madly dote upon *Matter*, and devoutly wor-
 “ ship it, as the only NUMEN.”

WHAT the Power of EXTASY is, whether thro
Melancholy, Wine, Love, or other natural Causes, an-
 other Learned † Divine of our Church, in a Discourse
 upon Enthusiasm, sets forth: bringing an Example
 from ARISTOTLE, “ of a *Syracusean* Poet, who
 “ never versify’d so well, as when he was in his
 “ *distracted Fits.*” But as to *Poets* in general, com-
 par’d with the *religious Enthusiasts*, he says: There is

* The good Doctor makes use, here, of a Stroke of Raillery
 against the over-frighted *anti-superstitious* Gentlemen, with whom
 our Author reasons at large in his second Treatise (*viz. VOL. I.*
pag. 58, 59. and 60, 61, &c.) ’Tis indeed the Nature of *Fear*,
 as of all other Passions, when excessive, to defeat its own End,
 and prevent us in the execution of what we naturally propose to
 our-selves as our Advantage. SUPERSTITION it-self is
 but a certain kind of *Fear*; which possessing us strongly with the
 apprehended Wrath or Displeasure of *Divine Powers*, hinders us
 from judging what those *Powers* are in themselves, or what
 Conduct of ours may, with best reason, be thought suitable to such
 highly rational and superiour Natures. Now if from the Expe-
 rience of many gross Delusions of a superstitious kind, the Course
 of this *Fear* begins to turn; ’tis natural for it to run, with equal
 violence, a contrary way. The extreme Passion for religious
 Objects passes into an Aversion. And a certain *Horror* and
Dread of Imposture causes as great a Disturbance as even *Imposture*
 it-self had done before. In such a Situation as this, the Mind
 may easily be blinded; as well in one respect, as in the other.
 ’Tis plain, *both* these Disorders carry something with them which
 discovers us to be in some manner beside our Reason, and out of
 the right use of Judgment and Understanding. For how can we
 be said to *intrust* or *use* our Reason, if in any case we fear to be
 convinc’d? How are we Masters of our-selves, when we have
 acquir’d the Habit of bringing *Horror*, *Aversion*, *Favour*, *Fond-*
ness, or any other Temper than that of mere *Indifference* and
Impartiality, into the Judgment of Opinions, and Search of Truth?

† Dr. MORE, Sect. 11, 19, 20. and so on.

this

Misc. 2. this Difference ; “ That a Poet is an Enthusiast
 “ in jest : and an *Enthusiast* is a Poet in good
 “ earnest.”

“ ’Tis a strong Temptation * (says the Doctor)
 “ with a *Melancholist*, when he feels a Storm of *De-*
 “ *votion* and *Zeal* come upon him like a mighty *Wind* ;
 “ his Heart being full of Affection, his Head preg-
 “ nant with clear and sensible Representations, and
 “ his Mouth flowing and streaming with fit and
 “ powerful Expressions, such as wou’d astonish an
 “ ordinary † Auditory ; ’tis, I say, a shreud Temp-
 “ tation to him, to think it the very *Spirit of God*
 “ that then moves supernaturally in him ; when as
 “ all that Excess of Zeal and Affection, and Flu-
 “ ency of Words, is most palpably to be resolv’d
 “ into the power of *Melancholy* ; which is a kind of
 “ *natural Inebriation*.”

THE Learned Doctor, with much pains after-
 wards, and by help of the Peripatetick Philosophy,
 explains this *Enthusiastick Inebriation*, and shews in
 particular ‡, “ How the Vapours and Fumes of
 “ *Melancholy* partake of the nature of Wine.”

ONE might conjecture from hence, that the ma-
 licious Opposers of early Christianity were not un-
 vers’d in this Philosophy ; when they sophistically
 objected against the apparent Force of the *Divine*
Spirit speaking in divers Languages, and attributed
 it “ To the Power of *new* || *Wine*.”

BUT our devout and zealous Doctor seems to
 go yet further. For besides what he says of the

* Sect. 16.

† It appears from hence, that in the Notion which this Learned
 Divine gives us of ENTHUSIASM, he comprehends the
social or popular Genius of the Passion ; agreeably with what our
 Author in his Letter concerning *Enthusiasm*, (p. 11, 12, 30, 31.)
 has said of the Influence and Power of the *Assembly* or *Auditory*
 it-self, and of the communicative Force and rapid Progress of
 this extatick Fervour, once kindled, and set in action.

‡ Sect. 20, 21, 23, 26.

|| Acts ii. 13.

* *Enthusiastick* Power of *Fancy* in Atheists, he calls Ch. 2 *Melancholy* † a *pertinacious and religious Complexion*; and asserts, “ That there is not any true spiritual “ *Grace* from God, but this mere natural Consti- “ *tution*, according to the several *Tempers* and “ *Workings* of it, will not only *resemble*, but some- “ *times* seem to *outstrip*.” And speaking of ‡ *Prophetical ENTHUSIASM*, and establishing (as our Author || does) a *Legitimate* and a *Bastard-sort*, he asserts and justifies the ** *Devotional ENTHUSIASM* (as he calls it) of *holy and sincere Souls*, and ascribes this also to *MELANCHOLY*.

He allows, “ That the Soul may sink so far “ into *Phantasms*, as not to recover the use of her “ free *Facultys*; and that this enormous *Strength* “ of *Imagination* does not only beget the *Belief* “ of mad internal *Apprehensions*, but is able to “ assure us of the *Presence* of *external Objects* which “ *are not*.” He adds, “ That what *Custom* and “ *Education* do by degrees, *distemper’d FANCY* “ may do in a shorter time.” And speaking †† of “ *EXTASY* and the Power of *MELANCHOLY* in “ *Extatick Fancies*, he says, “ That what *the Imagina-* “ *tion* then puts forth, of her-self, is as *clear* as “ *broad day*: and the *Perception* of the Soul at “ *least* as *strong* and *vigorous*, as at any time in “ *beholding things awake*.”

FROM whence the Doctor infers, “ That the “ *Strength of Perception* is no sure *Ground of Truth*.”

HAD any other than a Reverend Father of our Church express’d himself in this manner, he must have been contented perhaps to bear a sufficient Charge of *Scepticism*.

’T WAS good fortune in my Lord BACON’s Case, that he shou’d have escap’d being call’d an A-THEIST, or a SCEPTICK, when speaking in a solemn manner of the *religious Passion*, the Ground

* Sect. 1.

H VOL. I. p. 36.

† Sect. 15.

** Sect. 63.

‡ Sect. 30, & 57.

†† Sect. 28.

Misc. 2. of SUPERSTITION, or ENTHUSIASM (which he also terms * *a Panick*) he derives it from an Imperfection in the Creation, Make, or natural Constitution of Man. How far the Author of *the † Letter* differs from this Author in his Opinion both of the End and Foundation of this Passion, may appear from what has been said above. And, in general, from what we read in the other succeeding Treatises of our Author, we may venture to say of him with Assurance, “ That he is as little a “ SCEPTICK (according to the vulgar Sense of “ that word) as he is *Epicurean*, or *Atbeist*.” This may be prov’d sufficiently from his *Philosophy*: And for any thing higher, ’tis what he no-where presumes to treat; having forbore in particular to mention any Holy *Mysterys* of our Religion, or sacred Article of our Belief.

As for what relates to † *Revelation* in general, if I mistake not our Author’s meaning, he professes to believe, as far as is possible for any one who himself had never experienc’d any *Divine Communi-*

* *NATURA RERUM* omnibus Viventibus indidit Metum & Formidinem, Vitæ atque Essentiæ suæ conservatricem ac Mala ingruentia vitantem & depellentem. Veruntamen eadem Natura modum tenere nescia est, sed Timoribus salutaribus semper vanos & inanes admiscet: ad. a ut omnia (si intus conspici darentur) Panicis Terroribus plenissima sint, præsertim humana; & maxime omnium apud Vulgum, qui Superstitione (quæ verè nihil aliud quàm Panicus Terror est) in immensum laborat & agitur; præcipuè temporibus duris, & trepidis, & adversis. Franciscus Bacon de Augment. Scient. lib. 2. c. 13.

The Author of *the Letter*, I dare say, wou’d have expected no quarter from his Criticks, had he express’d himself as this celebrated Author here quoted; who, by his *Natura Rerum*, can mean nothing less than the *Universal Dispensing Nature*, erring blindly in the very first Design, Contrivance, or original Frame of Things; according to the Opinion of *EPICURUS* himself, whom this Author, immediately after, cites with Praise.

+ *Viz.* The Letter concerning ENTHUSIASM, above, VOL. I.

‡ *Infra*, pag. 214.

cation,

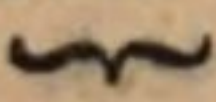
cation, whether by *Dream, Vision, Apparition*, or Ch. 2.
 other *supernatural Operation*; nor was ever present
 as Eye-witness of any *Sign, Prodigy, or Miracle*
 whatsoever. Many of these, * he observes, are at
 this day pretendedly exhibited in the World, with
 an Endeavour of giving them the perfect Air and
 exact Resemblance of those recorded in Holy Writ.
 He speaks indeed with Contempt of the Mockery of
modern Miracles and Inspiration. And as to all
 Pretences to things of this kind in our *present Age*;
 he seems inclin'd to look upon 'em as no better
 than mere *Imposture or Delusion*. But for what is re-
 corded of Ages heretofore, he seems to resign his
 Judgment, with intire Condescension to his Supe-
 riors. He pretends not to frame any *certain or*
positive Opinion of his own, notwithstanding his best
 Searches into Antiquity, and the Nature of *religious*
Record and Tradition: but on all occasions submits
 most willingly, and with full Confidence and Trust,
 to the † Opinions *by Law establish'd*. And if this be
 not sufficient to free him from the Reproach of
 SCEPTICISM, he must, for ought I see, be content
 to undergo it.

To say truth, I have often wonder'd to find such
 a Disturbance rais'd about the simple name of ‡
 SCEPTICK. 'Tis certain that, in its original and
 plain signification, the word imports no more than
 bare'y, "That State or Frame of Mind in which
 " every one remains, on every Subject of which he
 " is not certain." He who is *certain*, or presumes to
 say *he knows*, is in that particular, whether he be
 mistaken or in the right, a DOGMATIST. Between
 these two States or Situations of Mind, there can be

* VOL. I. pag. 30, 31, &c. And VOL. II. pag. 210,
 211, &c.

† VOL. I. pag. 242, 3, 4, &c. And *Infra*, pag. 73, 157,
 214, 215.

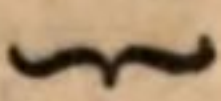
‡ VOL. II. pag. 134, 135, & 210, &c. And *Infra*, pag.
 215, 216.

Misc. 2. no Medium. For he who says, "*That he believes*"  "*for certain, or is assur'd of what he believes;*" either speaks ridiculously, or says in effect, "*That he believes strongly, but is not sure.*" So that whoever is not *conscious* of Revelation, nor has *certain Knowledg* of any Miracle or Sign, can be no more than SCEPTICK in the Case: And the best Christian in the World, who being destitute of the means of *Certainty*, depends only on History and Tradition for his Belief in these Particulars, is at best but a *Sceptick-Christian*. He has no more than a nicely critical * *Historical Faith*, subject to various Speculations, and a thousand different *Criticisms* of Languages and Literature.

THIS he will naturally find to be the Case, if he attempts to search into *Originals*, in order to be *his own Judg*, and proceed on the bottom of *his own* Discernment, and Understanding. If, on the other hand, he is *no Critick*, nor competently learn'd in these ORIGINALS; 'tis plain he can have no *original* Judgment of his own; but must rely still on the *Opinion* of those who have opportunity to examine such matters, and whom he takes to be the unbiased and disinterested Judges of these *religious Narratives*. His Faith is not in antient *Facts* or *Persons*, nor in the antient *Writ*, or Primitive *Records*; nor in the successive Collators or *Conservators* of these Records (for of these he is unable to take cognizance :) But his Confidence and Trust must be in those *modern Men*, or *Societys of Men*, to whom the Publick, or He himself ascribes the Judgment of these *Records*, and commits the Determination of *sacred Writ*, and *genuine* Story.

LET the Person seem ever so positive or dogmatical in these high Points of Learning; he is yet in reality no *Dogmatist*, nor can any way free himself from a

* VOL. I. p. 98, 99. And *Infra*, p. 215, 216, 217, &c.
certain

certain kind of SCEPTICISM. He must know him- Ch. 2.
self still capable of *Doubting*: Or if, for fear of it, 
he strives to banish every opposite Thought, and re-
solves not so much as to deliberate on the Case;
this still will not acquit him. So far are we from
being able to *be sure* when we have a mind; that
indeed we can never be thorowly *sure*, but then only
when we can't help it, and find of necessity we
must be so, whether we will or not. Even the
highest *implicit Faith* is in reality no more than a
kind of *passive* SCEPTICISM; "A Resolution to
"examine, recollect, consider, or hear, as little as
"possible to the prejudice of that *Belief*, which
"having once espous'd, we are ever afterwards
"afraid to lose."

IF I might be allow'd to imitate our *Author*, in
daring to touch now and then upon the *Characters*
of our Divine *Worthys*, I shou'd, upon this Subject
of BELIEF, observe how fair and generous the great
Christian Convert, and *learned* APOSTLE has shewn
himself in his Sacred Writings. Notwithstanding he
had himself an *original* Testimony and *Revelation*
from Heaven, on which he grounded his Conver-
sion; notwithstanding he had in his own Person
the Experience of outward *Miracles* and inward *Com-
munications*; he condescended still, on many occa-
sions, to speak *sceptically*, and with some Hesitation
and Reserve, as to the *Certainty* of these Divine Ex-
hibitions. In his Account of some Transactions of
this kind, himself being the Witness, and speaking
(as we may presume) of his own Person, and pro-
per Vision, * he says only that "He knew a Man:
"whether in the Body or out of it, he cannot tell.
"But such a one caught up to the third Heaven he
"knew formerly (he says) above fourteen years be-
"fore his then Writings." And when in another
Capacity the same inspir'd Writer, giving Precepts

* 2 Cor. xii. ver. 2, 3.

Misc. 2. to his Disciples, distinguishes what * he writes by *Divine Commission* from what he delivers as his *own Judgment* and *private Opinion*, he condescends nevertheless to speak as no way positive, or Master of any absolute *Criterion* in the Case. And in several subsequent † Passages he expresses himself as under some kind of Doubt how to judg or determine certainly, “Whether he writes by Inspiration or otherwise.” He only “thinks he has the Spirit.” He “is not sure,” nor wou’d have us to depend on him as *positive* or *certain* in a matter of so nice Discernment.

THE holy Founders and inspir’d Authors of our Religion requir’d not, it seems, so *strict* an Assent, or such *implicit Faith* in behalf of their *original Writings* and Revelations, as later un-inspir’d Doctors, without the help of Divine Testimony, or any Miracle on their side, have requir’d in behalf of their own Comments and Interpretations. The earliest and worst of *Hereticks*, ’tis said, were those call’d *Gnosticks*, who took their name from an audacious Pretence to *certain Knowledge* and *Comprehension* of the greatest *Mysterys* of Faith. If the most dangerous State of Opinion was this *Dogmatical* and presumptuous sort; the safest, in all likelihood, must be the *Sceptical* and modest.

THERE is nothing more evident than that our *Holy RELIGION* in its original Constitution, was set so far apart from all *Philosophy* or refin’d *Speculation*, that it seem’d in a manner diametrically oppos’d to it. A Man might have been not only a *Sceptick* in all the controverted Points of the Academys, or Schools of Learning, but even a perfect *Stranger* to all of this kind; and yet compleat in his Religion, Faith, and Worship.

AMONG the polite Heathens of the antient World, these different Provinces of *Religion* and *Pbi-*

* 1 Cor. vii. 10, 12.

† 1 Cor. vii. 40.

Isophy were upheld, we know, without the least in- Ch. 2.
terfering with each other. If in some barbarous Nations the *Philosopher* and *Priest* were join'd in one, 'tis observable that the Myfterys, whatever they were, which sprang from this extraordinary Conjunction, were kept secret and undivulg'd. 'Twas Satisfaction enough to the *Priest-Philosopher*, if the initiated Party preserv'd his Respect and Veneration for the Tradition and Worship of the Temple, by complying in every respect with the requisite Performances and Rites of Worship. No Account was afterwards taken of *the Philosophick Faith* of the Proselyte, or Worshipper. His Opinions were left to himself, and he might philosophize according to what foreign School or Sect he fancy'd. Even amongst the *Jews* themselves, the *SADDUCEE* (*a Materialist*, and Denyer of the Soul's Immortality) was as well admitted as the *PHARISEE*; who from the Schools of *PYTHAGORAS*, *PLATO*, or other latter Philosophers of *GREECE*, had learnt to reason upon *immaterial Substances*, and *the natural Immortality of Souls*.

'Tis no astonishing Reflection to observe how fast the World declin'd in * Wit and Sense, in Manhood, Reason, Science, and in every Art, when once the *ROMAN* Empire had prevail'd, and spread an universal Tyranny and Oppression over Mankind. Even the *Romans* themselves, after the early Sweets of one peaceful and long Reign, began to groan under that Yoke, of which they had been themselves the Imposers. How much more must other Nations, and mighty Citys, at a far distance, have abhor'd this Tyranny, and detested their common Servitude under a People who were themselves no better than mere Slaves?

It may be look'd upon, no doubt, as providential, that at this time, and in these Circumstan-

* VOL. I. pag. 149, &c. And in the preceding Chapter, pag. 45.

Misc. 2. ces of the World, there shou'd arise so high an expectation of a *divine Deliverer*; and that from the Eastern Parts and Confines of JUDEA the Opinion shou'd spread it-self of such a *Deliverer to come*, with Strength from Heaven sufficient to break that Empire, which no earthly Power remaining cou'd be thought sufficient to encounter. Nothing cou'd have better dispos'd the generality of Mankind, to receive the *Evangelical Advice*; whilst they mistook the *News*, as many of the first Christians plainly did, and understood the Promises of a MESSIAS in this temporal Sense, with respect to his *second Coming*, and *sudden Reign* here upon *Earth*.

* SUPERSTITION, in the mean while, cou'd not but naturally prevail, as *Misery* and *Ignorance* increas'd. The ROMAN Emperors, as they grew more barbarous, grew so much the more superstitious. The *Lands* and *Revenues*, as well as the *Numbers* of the Heathen Priests grew daily. And when the season came, that by means of a Convert-Emperor, the Heathen † *Church-Lands*, with an Increase of Power, became transfer'd to the Christian Clergy, 'twas no wonder if by such Riches and Authority they were in no small measure influenc'd and corrupted; as may be gather'd even from

* VOL. I. pag. 90. And below, pag. 54.

† How rich and vast these were, especially in the latter times of that Empire, may be judg'd from what belong'd to the single Order of the *Vestals*, and what we read of the Revenues belonging to the Temples of the *Sun* (as in the time of the Monster HELIOGABALUS) and of other Donations by other Emperors. But what may give us yet a greater Idea of these Riches, is That in the latter Heathen Times, which grew more and more superstitious, the restraining Laws (or Statutes of *Mort-main*) by which Men had formerly been withheld from giving away Estates by *Will*, or other-wise, to *Religious Uses*, were repeal'd; and the Heathen-Church left, in this manner, as a bottomless Gulph and devouring Receptacle of Land and Treasure. *Senatus-consulto, & Constitutionibus Principum, Hæredes instituere concessum est Apollinem Didymæum, Dianam Ephesiam, Matrem Deorum, &c.* Ulpianus post Cod. Theodos. pag. 92. apud Marsh.

This answers not amiss to the modern Practice and Expression of *Making our Soul our Heir*: Giving to God what has been taken some-

from the accounts given us of these matters by Ch. 2. themselves.

WHEN, together with this, the *Schools* of the antient * Philosophers, which had been long in their Decline, came now to be dissolv'd, and their sophistick Teachers became Ecclesiastical Instructors; the un-natural Union of *Religion* and *Philosophy* was compleated, and the monstrous Product of this Match appear'd soon in the World. The odd exteriour Shapes of Deitys, Temples, and holy Utensils, which by the † EGYPTIAN Sects had been formerly set in battel against each other, were now metamorphos'd into *philosophical Forms* and *Phantoms*; and, like Flags and Banners, display'd in hostile manner, and borne *offensively*, by one Party against another. In former times those barbarous Nations above-mention'd were the sole Warriors in these religious Causes; but now the whole World became engag'd: when instead of *Storks* and *Crocodiles*, other Ensigns were erected: when *sophistical Chimera's*, *crabbed Notions*, *bombastick Phrases*, *Solecisms*, *Absurditys*, and a thousand Monsters of a *scholastick* Brood, were set on foot, and made the Subject of vulgar Animosity and Dispute.

HERE first began that Spirit of *Bigotry* which broke out in a more raging manner than had been ever known before, and was less capable of *Temper* and *Moderation* than any Species, Form, or Mixture of Religion in the antient World. *Mysterys*

sometimes with freedom enough from *Man*; and conveying Estates in such a manner in this World, as to make good Interest of them in another. The Reproach of the antient *Satirist* is at present out of doors. 'Tis no affront to Religion now-a-days to compute its Profits. And a Man might well be accounted dull, who, in our present Age, shou'd ask the Question, *Dicite, Pontifices, in sacro quid facit Aurum?* Pers. Sat. 2. See below, pag. 64, and 87. in the Notes, and 63. *ibid.*

• As above, pag. 45.

† *Supra*, pag. 31, 35, 36, 44. And VOL. I. pag. 236. in the Notes.

Misc. 2. which were heretofore treated with profound respect, and lay unexpos'd to vulgar Eyes, became publick and prostitute ; being enforc'd with Terroures, and urg'd with Compulsion and Violence, on the unfitted Capacitys and Apprehensions of Mankind. The very *Jewish* Traditions, and *Cabalistical* Learning underwent this Fate. That which was naturally the Subject of profound Speculation and Inquiry, was made the necessary Subject of a strict and absolute Assent. The *allegorical, mythological* Account of Sacred Things, was wholly inverted. Liberty of Judgment and Exposition taken away. No Ground left for Inquiry, Search, or Meditation. No Refuge from the *Dogmatical* Spirit let loose. Every Quarter was taken up ; every Portion prepossess'd. All was reduc'd to * *Article and Proportion*.

THUS a sort of *philosophical* ENTHUSIASM overspread the World. And BIGOTRY (a † Species of *Superstition* hardly known before) took place in Mens Affections, and arm'd 'em with a new Jealousy against each other. Barbarous Terms and Idioms were every day introduc'd : Monstrous Definitions invented and impos'd : New Schemes of Faith erected from time to time ; and Hostilitys, the fiercest imaginable, exercis'd on these occasions. So that the ENTHUSIASM or ZEAL, which was usually shewn by Mankind in behalf of their particular Worship, and which for the most part had been hitherto *defensive* only, grew now to be universally of the *offensive* kind.

IT MAY be expected of me perhaps, that being fall'n thus from remote Antiquity to later Periods, I shou'd speak on this occasion with more than

* *Infra*, pag. 226, 7. in the Notes. *Et supra*, pag. 45.

† Let any one who considers distinctly the Meaning and Force of the word BIGOTRY, endeavour to render it in either of the antient Languages, he will find how peculiar a Passion it implies ; and how different from the mere Affection of *Enthusiasm* or *Superstition*.

ordinary Exactness and Regularity. It may be urg'd Ch. 2. against me, that I talk here, as *at random*, and *without-book*: neglecting to produce my Authoritys, or continue my Quotations, according to the profess'd Stile and Manner in which I began this present Chapter. But as there are many greater Privileges by way of Variation, Interruption, and Digression, allow'd to us *Writers of MISCELLANY*; and especially to such as are *Commentators* upon other Authors; I shall be content to remain mysterious in this respect, and explain my-self no further than by a noted Story; which seems to sute our Author's purpose, and the present Argument.

'Tis observable from Holy Writ, that the antient *EPHESIAN* Worshippers, however zealous or enthusiastick they appear'd, had only a *defensive* kind of Zeal in behalf of their * Temple; whenever they thought in earnest, it was brought in danger. In the † Tumult which happen'd in that City near the time of the holy Apostle's Retreat, we have a remarkable instance of what our Author calls a religious *Panick*. As little *Bigots* as the People were,

* The Magnificence and Beauty of that Temple, is well known to all who have form'd any Idea of the antient *Grecian* Arts and Workmanship. It seems to me to be remarkable in our learned and elegant Apostle, that tho an Enemy to this mechanical Spirit of Religion in the *EPHESIANS*; yet according to his known Character, he accommodates himself to their Humour, and the natural Turn of their *ENTHUSIASM*; by writing to his Converts in a kind of *Architect*-Stile, and almost with a perpetual Allusion to *Building*, and to that *Majesty*, *Order*, and *Beauty*, of which their Temple was a Master-piece. Ἐποικοδομηθέντες ἐν τοῖς θεμελίοις τῆς Ἀποστόλων καὶ Προφητῶν, ἐν ᾧ ἀκρογωνιαίαι αὐτῆς Ἰησοῦ Χοίς. Ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογμένη αὖξαι εἰς ναὸν ἅγιον ἐν Κυρίῳ. Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι. — Eph. ch. ii. ver. 20, 21, 22. And so Ch. iii. ver. 17, 18, &c. And Ch. iv. ver. 16, 22.

† Act. Apost. chap. xix. ver. 23.

and

Misc. 2. and as far from any *offensive* Zeal, yet when their establish'd Church came to be call'd in question, we see in what a manner their Zeal began to operate. * "*All with one voice, about the space of two hours, cried out, saying, Great is DIANA of the Ephesians.*" At the same time this Assembly was so confus'd, that † *the greater part knew not wherefore they were come together*; and consequently cou'd not understand why their Church was in any Danger. But the ENTHUSIASM was got up, and a PANICK Fear for the Church had struck the Multitude. It ran into a popular Rage or epidemical Phrenzy, and was communicated (as our Author ‡ expresses it) "*by Aspect, or, as it were, by Contact, or Sympathy.*"

IT must be confess'd, that there was besides these Motives a *secret Spring* which forwarded this ENTHUSIASM. For certain Partys concern'd, Men of Craft, and strictly united in Interest, had been secretly call'd together, and told, "*Gentlemen! || (or Sirs!) Ye know that by this Mystery, or Craft, we have our Wealth. We see withal and have heard that not only here at EPHEBUS, but almost thro-out all ASIA, this PAUL has persuaded and turn'd away many People, by telling them, They are no real Gods who are figur'd, or wrought with hands: so that not only this our Craft is in danger; but also the Temple itself.*"

NOTHING cou'd be more moderate and wise, nothing more agreeable to that magisterial Science or Policy, which our Author ** recommends, than the Behaviour of the Town-Clerk or Recorder of the City, as he is represented on this occasion, in Holy

* Ibid. ver. 28, & 34.

† Act. Apost. chap. xix. ver. 32.

‡ Letter of Enthusiasm, (VOL. I.) pag. 11.

|| Act. Apost. chap. xix. ver. 25, &c.

** Letter of Enthusiasm, VOL. I. pag. 12, &c.

Writ. I must confess indeed, he went pretty far in Ch. 2. the use of this moderating Art. He ventur'd to assure the People, " That every one acquiesc'd in their " antient Worship of the great Goddess, and in " their Tradition of the Image, which fell down " from JUPITER ! That these were Facts undeniable : and That the new Sect neither meant " the pulling down of their Church, nor so much " as offer'd to blaspheme or speak amiss of their " Goddesses."

THIS, no doubt, was stretching the point sufficiently ; as may be understood by the Event, in after time. One might perhaps have suspected this Recorder to have been himself a *Dissenter*, or at least an *Occasional Conformist*, who cou'd answer so roundly for the new Sect, and warrant the Church in Being secure of Damage, and out of all Danger for the future. Mean while the Tumult was appeas'd : No harm befel the Temple for that time. The new Sect acquiesc'd in what had been spoken on their behalf. They allow'd the Apology of the Recorder. Accordingly the Zeal of the Heathen Church, which was only *defensive*, gave way : And the new Religionists were prosecuted no further.

HITHERTO, it seems, the Face of PERSECUTION had not openly shewn it-self in the wide World. 'Twas sufficient Security for every Man, that he gave no disturbance to what was publicly establish'd. But when *offensive Zeal* came to be discover'd in one Party, the rest became in a manner necessitated to be Aggressors in their turn. They who observ'd, or had once experienc'd this intolerating Spirit, cou'd no longer tolerate on their part *. And they who had once exerted it over others, cou'd expect no better Quarter for themselves. So that

* Thus the Controversy stood before the Time of the Emperor JULIAN, when Blood had been so freely drawn, and Crueltys so

Misc. 2. that nothing less than *mutual Extirpation* became
 ~~~~~ the Aim and almost open Profession of each religious Society.

IN

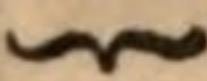
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so frequently exchange'd not only between Christian and Heathen, but between Christian and Christian, after the most barbarous manner. What the Zeal was of many early Christians against the Idolatry of the old Heathen Church (at that time the establish'd one) may be comprehended by any Person who is ever so slenderly vers'd in the History of those Times. Nor can it be said indeed of us Moderns, that in the quality of good Christians (as that Character is generally understood) we are found either backward or scrupulous in assigning to Perdition such Wretches as we pronounce guilty of Idolatry. The name *Idolater* is sufficient Excuse for almost any kind of Insult against the Person, and much more against the Worship of such a Mis-Believer. The very word *Christian* is in common Language us'd for *Man*, in opposition to *Brute-Beast*, without leaving so much as a middle place for the poor *Heathen* or *Pagan*: who, as the greatest Beast of the two, is naturally doom'd to Massacre, and his Gods and Temples to Fracture and Demolishment. Nor are we masters of this Passion, even in our best humour. The *French Poet* (we see) can with great Success, and general Applause, exhibit this primitive Zeal even on the publick Stage: POLYEUCTE, Act II. Sc. 6.

*Ne perdons plus de temps, le Sacrifice est prêt.  
 Allons y du vray Dieu soutenir l'intérêt,  
 Allons fouler aux piés ce Foudre ridicule  
 Dont arme un bois pourri ce Peuple trop credule;  
 Allons en éclairer l'aveuglement fatal,  
 Allons briser ces Dieux de Pierre & de Metal:  
 Abandonons nos jours à cette ardeur celeste,  
 Faisons triompher Dieu; qu'il dispose du reste.*

I shou'd scarce have mention'd this, but that it came into my mind how ill a Construction some People have endeavour'd to make of what our Author, stating the Case of Heathen and Christian Persecution, in his *Letter of Enthusiasm*, has said concerning the Emperor JULIAN. It was no more indeed than had been said of that vertuous and gallant Emperor by his greatest Enemies; even by those who (to the shame of Christianity) boasted of his having been most insolently affronted on all occasions, and even treacherously assassinated by one of his Christian Soldiers. As for such Authors as these, shou'd I cite them in their proper invective Stile and Saint-like Phrase, they wou'd make no very agreeable appearance, especially in *Miscellanys* of the kind we have here undertaken. But a Letter of that elegant and witty Emperor, may not be improperly plac'd amongst our Citations, as a Pattern of his Humour and Genius, as well as of his Principle and



IN this extremity, it might well perhaps have Ch. 2.  
been esteem'd the happiest Wish for Mankind, That   
one

and Sentiments, on this occasion. JULIAN's *Epistles*, Numb. 52.

JULIAN to the BOSTRENS.

" I shou'd have thought, indeed, that the Galilæan Leaders wou'd  
" have esteem'd themselves more indebted to me, than to him who  
" preceded me in the Administration of the Empire. For in his time,  
" many of them suffer'd Exile, Persecution, and Imprisonment.  
" Multitudes of those whom in their Religion they term Hereticks,  
" were put to the sword. Insomuch that in Samosata, Cyzicum,  
" Paphlagonia, Bithynia, Galatia, and many other Countrys, whole  
" Towns were level'd with the Earth. The just Reverse of this has  
" been observ'd in my time. The Exiles have been recall'd; and the  
" Proscrib'd restor'd to the lawful Possession of their Estates. But to  
" that height of Fury and Distraction are this People arriv'd, that  
" being no longer allow'd the Privilege to tyrannize over one another,  
" or persecute either their own Sectarys, or the Religious of the lawful  
" Church, they swell with rage, and leave no stone unturn'd, no  
" opportunity un-employ'd, of raising Tumults and Sedition. So little  
" regard have they to true Piety; so little Obedience to our Laws  
" and Constitutions; however humane, and tolerating. For still do  
" we determine and steddily resolve, never to suffer one of them to be  
" drawn involuntarily to our Altars. \* \* \* As for the mere People,  
" indeed, they appear driven to these Riots and Seditions by those  
" amongst them whom they call CLERICKS: who are now  
" inrag'd to find themselves restrain'd in the use of their former Power  
" and intemperate Rule. \* \* \* They can no longer act the Magistrate  
" or Civil Judg, nor assume Authority to make People's Wills, supplant  
" Relations, possess themselves of other Mens Patrimonys, and by  
" specious Pretences transfer all into their own possession. \* \* \* For  
" this reason I have thought fit, by this Publick EDICT, to  
" forewarn the People of this sort, that they raise no more Commotions,  
" nor gather in a riotous manner about their seditious CLERICKS,  
" in defiance of the Magistrate, who has been insulted and in danger  
" of being ston'd by these incited Rabbles. In their Congregations they  
" may, notwithstanding, assemble as they please, and croud about  
" their Leaders, performing Worship, receiving Doctrine, and praying,  
" according as they are by them taught and conducted: But if with  
" any Tendency to Sedition; let them beware how they hearken, or  
" give assent; and remember, 'tis at their peril, if by these means  
" they are secretly wrought up to Mutiny and Insurrection. \* \* \*  
" Live, therefore, in Peace and Quietness! neither spitefully opposing,  
" or injuriously treating one another. You misguided People of the  
" new way, Beware, on your side! And You of the antient and  
" establish'd Church, injure not your Neighbours and Fellow-Citizens,  
" who are enthusiastically led away, in Ignorance and Mistake, rather  
" than with Design or Malice! 'Tis by DISCOURSE and  
" REASON, not by Blows, Insults, or Violence, that Men are  
" to



Misc. 2. *one* of these contending Partys of incompatible Religionists shou'd at last prevail over the rest ; so as by an universal and absolute Power to \* determine Orthodoxy, and make that Opinion effectually *Catholick*, which in their particular Judgment had the best right to that Denomination. And thus by force of Massacre and Desolation, *Peace* in Worship, and *Civil* Unity by help of the *Spiritual*, might be presum'd in a fair way of being restor'd to Mankind.

I SHALL conclude with observing how ably the ROMAN-*Christian*, and once *Catholick* Church, by the assistance of their converted † Emperors, proceeded in the Establishment of their growing Hierarchy. They consider'd wisely the various *Superstitions* and *Enthusiasms* of Mankind ; and prov'd the different Kinds and Force of each. All these seeming Contrarietys of human Passion they knew how to comprehend in their political Model and subservient System of Divinity. They knew how to make advantage both from the high Speculations of *Philosophy*, and the grossest Ideas of vulgar Ignorance. They saw there was nothing more different than that ENTHUSIASM which ran upon *Spirituals*, according to the

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“ to be inform'd of Truth, and convinc'd of Error. Again therefore  
 “ and again I enjoin and charge the zealous Followers of the true  
 “ Religion, no way to injure, molest, or affront the Galilæan  
 “ People.”

Thus the generous and mild Emperor ; whom we may indeed call *Heathen*, but not so justly *Apostate* : since being, at different times of his Youth, transfer'd to different Schools or Universities, and bred under Tutors of each Religion, as well *Heathen*, as *Christian* ; he happen'd, when of full age, to make his choice (tho very unfortunately) in the former kind, and adher'd to the antient Religion of his Country and Forefathers. See the same Emperor's Letters to ARTABIIUS, Numb. 7. and to HECEBOLUS, Numb. 43. and to the People of *Alexandria*, Numb. 10. See VOL. I. p. 17.

\* *Infra*, p. 233.

† VOL. I. pag. 90. *Supra*, 56, 57.

simpler



\* simpler Views of the divine Existence, and *that* Ch. 2. which ran upon † external Proportions, Magnificence of Structures, Ceremonys, Proceffions, Quires, and those other Harmonys which captivate *the Eye and Ear*. On this account they even added to this *latter* kind, and display'd Religion in a yet more gorgeous Habit of Temples, Statues, Paintings, Vestments, Copes, Miters, Purple, and the Cathedral Pomp. With these Arms they cou'd subdue the victorious *Goths*, and secure themselves an ATTILA †, when their CÆSARS fail'd them.

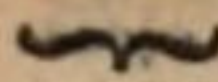
THE truth is, 'tis but a vulgar Species of ENTHUSIASM, which is mov'd chiefly by *Sberu* and Ceremony, and wrought upon by Calices and Candles, Robes, and figur'd Dances. Yet this, we may believe, was look'd upon as no slight Ingredient of *Devotion* in those Days; since, at this hour, the Manner is found to be of considerable Efficacy with some of the Devout amongst our-selves, who pass the least for *superstitious*, and are reckon'd in the Number of the polite World. This the wise Hierarchy duly pre-ponderating; but being satisfy'd withal that there were other Tempers and Hearts which cou'd not so easily be captivated by this *exteriour* Allurement, they assign'd another Part of Religion to Profelytes of another *Character* and *Complexion*, who were allow'd to proceed on a quite different bottom; by *the inward way* of *Contemplation*, and *Divine Love*.

\* VOL. II. pag. 176, 177.

† *Supra*, pag. 32.

† When this victorious Ravager was in full March to ROME, St. LEON (the then Pope) went out to meet him in solemn Pomp. The *Goth* was struck with the Appearance, obey'd the Priest, and retir'd instantly with his whole Army in a *panick* Fear; alledging that among the rest of the *Pontifical* Train, he had seen one of an extraordinary Form, who threaten'd him with Death, if he did not instantly retire. Of this important Encounter there are in St. PETER's Church, in the *Vatican*, and elsewhere, at ROME, many fine Sculptures, Paintings, and Representations, deservingly made, in honour of the Miracle.



Misc. 2. THEY are indeed so far from being jealous of  mere ENTHUSIASM, or the *extatick* manner of Devotion, that they allow their *Mysticks* to write and preach in the most rapturous and seraphick Strains. They suffer them, in a manner, to supersede all external Worship, and triumph over outward Forms; till the refin'd Religionists proceed so far as either expressly or seemingly to dissuade the Practice of the vulgar and establish'd Ceremonial Dutys. And then, indeed \*, they check the suppos'd *exorbitant* ENTHUSIASM, which wou'd prove dangerous to their *Hierarchal* State.

IF modern *Visions*, *Prophecys*, and *Dreams*, *Charms*, *Miracles*, *Exorcisms*, and the rest of this kind be comprehended in that which we call FANATICISM or SUPERSTITION; to this Spirit, they allow a full Career; whilst to ingenious Writers they afford the Liberty, on the other side, in a civil manner, to call in question these spiritual Feats perform'd in Monasterys, or up and down by their *mendicant* or *itinerant* Priests, and ghostly Missionarys.

THIS is that antient *Hierarchy*, which in respect of its first Foundation, its Policy, and the Consistency of its whole Frame and Constitution, cannot but appear in some respect august and venerable, even in such as we do not usually esteem weak Eyes. These are the spiritual Conquerors, who, like the first CÆSARS, from small Beginnings, establish'd the Foundations of an almost Universal Monarchy. No wonder if at this day the immediate View of this Hierarchal Residence, the *City* and *Court* of ROME, be found to have an extraordinary Effect on Foreigners of other latter Churches. No wonder if the amaz'd Surveyors are for the future

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\* Witness the Case of MOLINOS, and of the pious, worthy and ingenious Abbé FENELON, now Archbishop of Cambray.



so apt either to conceive the ~~the~~ horriddest Aversion to Ch. 2.  
all Priestly Government; or, on the contrary, to   
admire it, so far as even to wish a Coalescence or  
Reunion with this antient *Mother-Church*.

IN reality, the Exercise of Power, however arbitrary or despotick, seems less intolerable under such a spiritual Sovereignty, so extensive, antient, and of such a long Succession, than under the petty Tyrannys and mimical Politys of some new Pretenders. The former may even \* *persecute* with a tolerable Grace: The latter, who wou'd willingly derive their Authority from the former, and graft on their *successive Right*, must necessarily make a very aukard Figure. And whilst they strive to give themselves the same Air of Independency on the Civil Magistrate; whilst they affect the same Authority in Government, the same Grandure, Magnificence, and Pomp in Worship, they raise the highest Ridicule, in the Eyes of those who have real Discernment, and can distinguish *Originals* from *Copys*:

† *O Imitatores, servum pecus!*

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• *Infra*, p. 77.

† Horat. Lib. 1. Ep. 19.



## CHAP. III.

*Of the Force of Humour in Religion. — Support of our Author's Argument in his Essay on the Freedom of Wit and Raillery. — ZEAL discuss'd. Spiritual Surgeons: Executioners: Carvers. — Original of human Sacrifice. — Exhilaration of Religion. — Various Aspects, from outward Causes.*

THE celebrated *Wits* of the MISCELLANARIAN Race, the *Essay-Writers*, *casual Discourfers*, *Reflection-Coiners*, *Meditation-Founders*, and others of the irregular kind of Writers, may plead it as their peculiar Advantage, “That they follow “the *Variety* of NATURE.” And in such a *Climate* as ours, their Plea, no doubt, may be very just. We *Islanders*, fam'd for other Mutabilitys, are particularly noted for the Variableness and Inconstancy of our Weather. And if our Taste in *Letters* be found answerable to this Temperature of our Climate; 'tis certain a Writer must, in our account, be the more valuable in his kind, as he can agreeably surprise his Reader, by sudden Changes, and Transports, from one Extreme to another.

WERE it not for the known Prevalency of this Relish, and the apparent Deference paid to those Genius's who are said to *elevate* and *surprize*; the Author of these MISCELLANYS might, in all probability, be afraid to entertain his Reader with this multifarious, complex, and desultory kind of Reading. 'Tis certain, that if we consider the Beginning and Process of our present Work, we shall find sufficient Variation in it. From a profess'd Levity, we are laps'd into a sort of Gravity unfutable to our manner of setting out. We have steer'd an adventurous Course, and seem newly come



come out of a stormy and rough Sea. 'Tis time Ch. 3. indeed we shou'd enjoy a Calm, and instead of expanding our Sails before the swelling Gusts, it befits us to retire under the Lee-shore, and ply our Oars in a smooth Water.

'Tis the *Philosopher*, the *Orator*, or the *Poet*, whom we may compare to some First-Rate Vessel, which launches out into the wide Sea, and with a proud Motion insults the encountering Surges. We *Essay-Writers*, are of the *Small-Craft*, or *Galley-kind*. We move chiefly by Starts and Bounds; according as our Motion is by frequent Intervals renew'd. We have no great Adventure in view; nor can tell certainly Whither we are bound. We undertake no mighty Voyage by help of Stars or Compass; but row from Creek to Creek, keep up a coasting Trade, and are fitted only for fair Weather and the Summer Season.

HAPPY therefore it is for us in particular, that having finish'd our Course of ENTHUSIASM, and pursu'd our Author into his \* *second* Treatise, we are now, at last, oblig'd to turn towards pleasanter Reflections, and have such Subjects in view as must naturally reduce us to a more familiar Stile. WIT and HUMOUR (the profess'd Subject of the Treatise now before us) will hardly bear to be examin'd in ponderous Sentences and pois'd Discourse. We might now perhaps do best, to lay aside the Gravity of strict Argument, and resume the way of Chat; which, thro Aversion to a contrary formal manner, is generally relish'd with more than ordinary Satisfaction. For Excess of *Physick* (we know) has often made Men hate the name of *wholesom*. And an abundancy of forc'd Instruction, and solemn Counsel, may have made Men full as averse to any thing deliver'd with an Air of high *Wisdom* and

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\* *Viz.* Essay on the Freedom of Wit and Humour. VOL. I.



Misc. 2. *Science*; especially if it be so *high* as to be set above all human Art of *Reasoning*, and even above *Reason* itself, in the account of its sublime Dispensers.

HOWEVER, since it may be objected to us by certain *Formalists* of this sort, "That we can prove nothing duly without proving it *in form*:" we may for once condescend to their Demand; state our Case *formally*; and divide our Subject into Parts, after the *precise* manner, and according to just Rule and Method.

OUR purpose, therefore, being to defend an Author who has been charg'd as too presumptuous for introducing the way of WIT and HUMOUR into *religious Searches*; we shall endeavour to make appear:

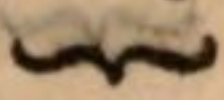
1<sup>st</sup>, THAT WIT and HUMOUR are corroborative of *Religion*, and promotive of *true Faith*.

2<sup>dly</sup>, THAT they are us'd as proper *Means* of this kind by the holy Founders of Religion.

3<sup>dly</sup>, THAT notwithstanding the dark Complexion and sour Humour of some religious Teachers, we may be justly said to have in the main, A witty and good-humour'd Religion.

AMONG the earliest Acquaintance of my Youth, I remember, in particular, a Club of three or four merry Gentlemen, who had long kept Company with one another, and were seldom separate in any Party of Pleasure or Diversion. They happen'd once to be upon a travelling Adventure, and came to a Country, where they were told for certain, they should find the worst Entertainment, as well as the worst Roads imaginable. One of the Gentlemen, who seem'd the least concern'd for this Disaster, said slightly and without any seeming Design, "That the best Expedient for them in this Extremity wou'd be to keep themselves in high Humour, and endeavour to commend every thing which the Place afforded." The other Gentlemen immediately took the hint; but, as it happen'd, kept silence,



silence, pass'd the Subject over, and took no further Ch. 3.  
notice of what had been propos'd. 

B E I N G enter'd into the dismal Country, in which they proceeded without the least Complaint; 'twas remarkable, that if by great chance they came to any tolerable Bit of Road, or any ordinary Prospect, they fail'd not to say something or other *in its praise*, and wou'd light often on such pleasant *Fancys* and *Representations*, as made the Objects in reality agreeable.

W H E N the greatest part of the Day was thus spent, and our Gentlemen arriv'd where they intended to take their Quarters, the first of 'em who made trial of their Fare, or tasted either *Glasses* or *Dish*, recommended it with such an Air of Assurance, and in such likely Expressions of Approbation, that the others came instantly over to his Opinion, and confirm'd his *Relish* with many additional Encomiums of their own.

M A N Y ingenious Reasons were given for the several *odd* Tastes and Looks of Things, which were presented to 'em at Table. "Some Meats  
"were *wholesom*: Others of a *high Taste*: Others  
"according to the manner of eating in *this* or *that*  
"foreign Country." Every Dish had the flavour of some celebrated Receipt in *Cookery*. And the *Wine*, and other Liquors, had, in their turn, the Advantage of being treated in the same elegant strain. In short, our Gentlemen eat and drank heartily, and took up with their indifferent Fare so well, that 'twas apparent they had wrought upon themselves to believe they were tolerably well serv'd.

T H E I R Servants, in the mean time, having laid no such Plot as this against themselves, kept to their *Senses*, and stood it out, "That their Masters had  
"certainly lost *theirs*. For how else cou'd they  
"swallow so contentedly, and take all for good  
"which was set before 'em?"

H A D I to deal with a malicious Reader; he might perhaps pretend to infer from this Story of  
my



Misc. 2. my travelling Friends, that I intended to represent it as an easy Matter for People to persuade themselves into what *Opinion* or *Belief* they pleas'd. But it can never surely be thought, that Men of true *Judgment* and *Understanding* shou'd set about such a Task as that of perverting their own *Judgment*, and giving a wrong Bias to their REASON. They must easily foresee that an Attempt of this kind, shou'd it have the least Success, wou'd prove of far worse Consequence to them than any Perversion of their *Taste*, *Appetite*, or ordinary *Senses*.

I M U S T confess it, however, to be my Imagination, that where *fit Circumstances* concur, and many inviting Occasions offer from the side of Mens *Interest*, their *Humour*, or their *Passion*; 'tis no extraordinary Case to see 'em enter into such a *Plot* as this against their own Understandings, and endeavour by all possible means to persuade both themselves and others of what they think *convenient* and *useful to believe*.

I F in many particular Cases, where Favour and Affection prevail, it be found so easy a thing with us, to impose upon our-selves; it cannot surely be very hard to do it, where, we take for granted, *our highest Interest is concern'd*. Now it is certainly no small *Interest* or *Concern* with Men, to believe what is by Authority establish'd; since in the Case of Disbelief there can be no Choice left but either to live a *Hypocrite*, or be esteem'd *profane*. Even where Men are left to themselves, and allow'd the Freedom of their Choice, they are still forward enough in believing; and can officiously endeavour to persuade themselves of the Truth of any flattering Imposture.

N O R is it un-usual to find Men successful in this *Endeavour*: As, among other Instances, may appear by the many *religious Faiths* or *Opinions*, however preposterous or contradictory, which, Age after Age, we know to have been rais'd on the Foundation of *Miracles* and pretended *Commissions* from Heaven.



Heaven. These have been as generally espous'd Ch. 3. and passionately cherish'd as the greatest Truths and most certain Revelations. 'Tis hardly to be suppos'd that such Combinations should be form'd, and Forgerys erected with such Success and Prevalency over the Understandings of Men, did not *they themselves* co-operate, of their own accord, towards the Imposture, and shew, "That by a *good Will* and *heartly Desire of believing*, they had in reality "a considerable hand in the Deceit."

'Tis certain that in a Country, where FAITH has, for a long time, gone by *Inheritance*, and *Opinions* are entail'd by *Law*, there is little room left for the Vulgar to alter their Persuasion, or deliberate on the Choice of their religious Belief. Whenever a Government thinks fit to concern it-self with *Mens Opinions*, and by its absolute Authority impose any particular *Belief*, there is none perhaps ever so ridiculous or monstrous in which it needs doubt of having good Success. This we may see thorowly effected in certain Countrys, by a steddly Policy, and sound Application of Punishment and Reward: with the Assistance of *particular Courts* erected to this end; *peculiar Methods* of Justice; *peculiar Magistrates* and *Officers*; proper *Inquests*, and certain *wholesom Severitys*, not slightly administer'd, and play'd with (as certain Triflers propose) but duly and properly inforc'd; as is absolutely requisite to this end of strict *Conformity*, and *Unity* in one and the same Profession, and manner of Worship.

BUT shou'd it happen to be *the TRUTH* it-self which was thus effectually propagated by the Means we have describ'd; the very Nature of such *Means* can, however, allow but little Honour to the *Propagators*, and little Merit to the *Disciples* and *Believers*. 'Tis certain that MAHOMETISM, PAGANISM, JUDAISM, or any other BELIEF may stand, as well as *the truest*, upon this Foundation. He who is now an *Orthodox CHRISTIAN*, wou'd by virtue



Misc. 2. tue of such a Discipline have been infallibly as true  
 ~ a MUSSULMAN, or as errant a HERETICK; had his Birth happen'd in another place.

FOR this reason there can be no rational Belief but where *Comparison* is allow'd, *Examination* permitted, and a sincere *Toleration* establish'd. And in this case, I will presume to say, "That *Whatever* " BELIEF is once espous'd or countenanc'd by the " Magistrate, it will have a sufficient advantage; " without any help from Force or Menaces on one " hand, or extraordinary Favour and partial Treat- " ment on the other." If the BELIEF be in any measure consonant to *Truth* and *Reason*, it will find as much favour in the eyes of Mankind, as *Truth* and *Reason* need desire. Whatever Difficultys there may be in any particular *Speculations* or *Mysterys* belonging to it; the better sort of Men will endeavour to pass 'em over. They will *believe* (as our \* Author says) *to the full stretch of their REASON*, and add spurs to their FAITH, in order to be the more *sociable*, and conform the better with what their *Interest*, in conjunction with their *Good-Humour*, inclines them to receive as credible, and observe as their *religious Duty* and *devotional Task*.

HERE it is that GOOD HUMOUR will naturally take place, and the *Hospitable Disposition* of our travelling Friends above-recited will easily transfer itself into *Religion*, and operate in the same manner with respect to the *establish'd Faith* (however miraculous or incomprehensible) under a tolerating, mild, and gentle Government.

EVERY one knows, indeed, That by HERESY is understood a Stubbornness in the *Will*, not a Defect merely in the *Understanding*. On this account 'tis impossible that an honest and *good-humour'd* Man shou'd be a *Schismatick* or *Heretick*, and affect to separate from his national Worship on slight Reason, or without severe *Provocation*.

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\* Letter of Enthusiasm, VOL. I. pag. 24.



To be pursu'd by *petty* INQUISITORS; to be Ch. 3.  
threaten'd with *Punishment*, or *penal Laws*; to be  
*mark'd out* as dangerous and suspected; to be rail'd  
at in *high Places*, with all the study'd Wit and Art  
of Calumny; are indeed sufficient Provocations to  
*ill Humour*, and may force People to *divide*, who at  
first had never any such Intention. But the Virtue  
of *Good-Humour* in RELIGION is such, that it can  
even reconcile Persons to a Belief, in which they  
were never bred, or to which they had conceiv'd a  
former Prejudice.

FROM these Considerations we cannot but of  
course conclude, "That there is nothing so ridicu-  
" lous in respect of Policy, or so wrong and odious  
" in respect of common Humanity, as a *moderate*  
" and *half-way* PERSECUTION." It only frets the  
Sore; it raises the *Ill-Humour* of Mankind; excites  
the keener Spirits; moves Indignation in Beholders;  
and sows the very Seeds of Schism in Mens bo-  
soms. A *resolute* and *bold-fac'd* PERSECUTION  
leaves no time or scope for these engendring Di-  
stempers, or gathering Ill Humours. It does the  
work at once; by *Extirpation*, *Banishment*, or *Mas-*  
*sacre*; and like a bold Stroke in Surgery, dispatches  
by one short *Amputation*, what a bungling Hand  
wou'd make worse and worse, to the perpetual Suf-  
ferance and Misery of the Patient.

IF there be on earth a proper way to render  
the most sacred Truth suspected, 'tis by supporting  
it with *Threats*, and pretending to *terrify* People into  
the Belief of it. This is a sort of daring Mankind  
in a Cause where they know themselves superiour,  
and out of reach. The weakest Mortal finds within  
himself, that tho he may be *out-witted* and *deluded*,  
he can never be *forc'd* in what relates to his *Opinion*  
or *Assent*. And there are few Men so ignorant of  
human Nature, and of what they hold in common  
with their Kind, as not to comprehend, "That  
" where great Vehemence is express'd by any-one in  
" what



Misc. 2. " what relates solely to *another*, 'tis seldom without  
 ~~~~~ " some private Interest of *his own*."

IN common Matters of Dispute, the angry Disputant makes the best Cause to appear the worst. A *Clown* once took a fancy to hear the *Latin* Disputes of Doctors at a University. He was ask'd what pleasure he cou'd take in viewing such Combats, when he cou'd never know so much as which of the Partys had the better. " For that
 " matter, reply'd the *Clown*, I a'n't such a Fool
 " neither, but I can see who's the first that puts
 " t'other into a Passion." Nature her-self dictated this Lesson to the *Clown*; " That he who had the
 " better of the Argument, wou'd be *easy* and *well-*
 " *humour'd*: But he who was unable to support his
 " Cause by Reason, wou'd naturally lose his Tem-
 " per, and grow *violent*."

WERE two Travellers agreed to tell their Story separate in publick: the one being a Man of Sincerity, but *positive* and *dogmatical*; the other less sincere, but *easy* and *good-humour'd*: tho it happen'd that the Accounts of this latter Gentleman were of the more miraculous sort; they wou'd yet sooner gain Belief, and be more favourably receiv'd by Mankind, than the strongly asserted Relations and vehement Narratives of the other *fierce* Defender of the Truth.

THAT GOOD HUMOUR is a chief Cause of Compliance, or Acquiescence in matters of *Faith*, may be prov'd from the very *Spirit* of those, whom we commonly call CRITICKS. 'Tis a known Prevention against the Gentlemen of this Character;
 " That they are generally *ill-humour'd*, and *splene-*
 " *tick*." The World will needs have it, That their *Spleen* disturbs 'em. And I must confess I think the World in general to be so far right in this Conceit, That tho all *Criticks* perhaps are not necessarily *splenetic*; all *splenetic* People (whether naturally such, or made so, by ill Usage) have a necessary Propensity to *Criticism* and *Satir*. When Men are *easy*
 in

in themselves, they let others remain so; and can Ch. 3.
readily comply with what seems *plausible*, and is
thought conducing to *the Quiet or good Correspondence*
of Mankind. They study to raise no Difficultys or
Doubts. And in religious Affairs, 'tis seldom, that
they are known forward to entertain ill Thoughts
or Surmises; whilst they are unmolested. But if
disturb'd by groundless Arraignments and Suspensions,
by unnecessary Invectives, and bitter Declamations,
and by a contentious quarrellsom Aspect of Reli-
gion; they naturally turn *Criticks*, and begin to
question every thing. The Spirit of *Satir* rises with
the *ill Mood*: and the chief Passion of Men thus
diseas'd and thrown out of Good Humour, is to
find fault, censure, unravel, confound, and leave
nothing without exception and controversy.

THESE are the *Scepticks* or *Scrupulists*, against
whom there is such a Clamour rais'd. 'Tis evi-
dent, in the mean while, that the very *Clamour* it-
self, join'd with the usual Menaces and Shew of
Force, is that which chiefly raises this *sceptical* Spi-
rit, and helps to multiply the number of these in-
quisitive and *ill-humour'd* CRITICKS. Mere *Threats*,
without power of Execution, are only exasperat-
ing and provocative. They * who are Masters of
the *carnal* as well as *spiritual* Weapon, may apply
each at their pleasure, and in what proportion they
think necessary. But where the Magistrate resolves
steddily to reserve his *Fasces* for his own proper
Province, and keep the Edg-Tools and deadly In-
struments out of other Hands, 'tis in vain for spi-
ritual Pretenders to take such magisterial Airs. It
can then only become them to brandish such Arms,
when they have strength enough to make the Ma-
gistrate resign his Office, and become *Provost* or
Executioner in their service.

SHOU'D any one who happens to read these
Lines, perceive in himself a rising Animosity against

* *Supra*, pag. 67.

Misc. 2. the Author, for asserting thus zealously the Notion of a *religious Liberty*, and *mutual Toleration*; 'tis wish'd that he wou'd maturely deliberate on the Cause of his Disturbance and Ill-humour. Wou'd he deign to look narrowly into himself, he wou'd undoubtedly find that it is not ZEAL for *Religion* or the *Truth*, which moves him on this occasion. For had he happen'd to be in a Nation where he was *no Conformist*, nor had any Hope or Expectation of obtaining the Precedency for his *own* Manner of Worship, he wou'd have found nothing preposterous in this our Doctrine of *Indulgence*. 'Tis a Fact indisputable, that whatever Sect or Religion is undermost, tho it may have persecuted at any time before; yet as soon as it begins to suffer Persecution in its turn, it recurs instantly to the Principles of MODERATION, and maintains this our Plea for *Complacency*, *Sociableness*, and GOOD HUMOUR in Religion. The Mystery therefore of this Animosity, or rising Indignation of my devout and zealous Reader, is only this; "That being devoted to the Interest of a Party already in possession or expectation of the temporal Advantages annex'd to a particular Belief; he fails not, as a zealous Party-Man, to look with jealousy on every unconformable Opinion, and is sure to justify those Means which he thinks proper to prevent its growth." He knows that if in Matters of Religion any one believes amiss, 'tis at his own peril. If *Opinion* damns; *Vice* certainly does as much. Yet will our Gentleman easily find, if he inquires the least into himself, that he has no such furious Concern for the Security of Mens *Morals*, nor any such violent Resentment of their *Vices*, when they are such as no-way incommode him. And from hence it will be easy for him to infer, "That the Passion he feels on this occasion, is not from pure ZEAL, but private INTEREST, and worldly EMULATION."

COME we now (as authentick Rhetoricians ex-Ch. 3. press themselves) to our *second Head*: which we shou'd again subdivide into *Firsts* and *Seconds*, but that this manner of carving is of late days grown much out of fashion.

'Twas the Custom of our Ancestors; perhaps as long since as the days of our hospitable King ARTHUR, to have nothing serv'd at Table but what was *intire* and substantial. 'Twas a whole Boar, or solid Ox which made the Feast. The Figure of the Animal was preserv'd intire, and the Dissection made in form by the appointed *Carver*, a Man of Might as well as profound Craft and notable Dexterity; who was seen erect, with goodly Mein and Action, *displaying* Heads and Members, *dividing* according to Art, and *distributing* his Subject-matter into proper *Parts*, suitable to the Stomachs of those he serv'd. In latter days 'tis become the Fashion to eat with less Ceremony and Method. Every-one chuses to *carve* for himself. The learned Manner of *Dissection* is out of request; and a certain Method of Cookery has been introduc'd; by which the *anatomical* Science of the Table is intirely set aside. *Ragouts* and *Fricassees* are the reigning Dishes, in which every thing is so dismember'd and thrown out of all Order and Form, that no Part of the Mass can properly be *divided*, or distinguish'd from another.

FASHION is indeed a powerful Mistress, and by her single Authority has so far degraded the carving Method and Use of *Solids*, even in Discourse and Writing, that our religious Pastors themselves have many of 'em chang'd their Manner of distributing to us their spiritual Food. They have quitted their substantial Service, and uniform Division into *Parts* and *Under-Parts*; and in order to become fashionable, they have run into the more favourable way of learned *Ragout* and *Medley*. 'Tis the unbred Orator alone, who presents his clownish Audience with a

Misc. 2. *divisible Discourse*. The elegant Court-Divine exhorts  in MISCELLANY, and is ashamed to bring his *Two's* and *Three's* before a fashionable Assembly.

SHOU'D I therefore, as a mere *Miscellanarian* or *Essay-Writer*, forgetting what I had premis'd, be found to drop *a Head*, and lose the connecting Thred of my present Discourse; the Case perhaps wou'd not be so preposterous. For fear however lest I shou'd be charg'd for being worse than my word, I shall endeavour to satisfy my Reader, by pursuing my *Method* propos'd: if peradventure he can call to mind, what that Method was. Or if he cannot, the matter is not so very important, but he may safely pursue his reading, without further trouble.

To proceed, therefore. Whatever Means or Methods may be employ'd at any time in maintaining or propagating *a religious Belief* already current and establish'd, 'tis evident that the first Beginnings must have been founded in that natural Complacency, and GOOD HUMOUR, which inclines to Trust and Confidence in Mankind. *Terrours* alone, tho accompany'd with Miracles and Prodigys of whatever kind, are not capable of raising that sincere Faith and absolute Reliance which is requir'd in favour of the divinely authoriz'd *Instructor*, and spiritual *Chief*. The Affection and Love which procures a true Adherence to the new religious Foundation, must depend either on a real or counterfeit * GOODNESS in the *religious Founder*. Whatever ambitious Spirit may inspire him; whatever savage Zeal or persecuting Principle may lie in reserve, ready to disclose it-self when Authority and Power is once obtain'd; the *First Scene* of Doctrine, however, fails not to present us with the agreeable Views of *Joy, Love, Meekness, Gentleness, and Moderation*.

IN this respect, RELIGION, according to the Ch. 3. common Practice in many Sects, may be compar'd to that sort of *Courtship*, of which the Fair Sex are known often to complain. In the Beginning of an Amour, when these innocent Charmers are first accosted, they hear of nothing but *tender Vows, Submission, Service, Love*. But soon afterwards, when won by this Appearance of Gentleness and Humility, they have resign'd themselves, and are no longer *their own*, they hear a different Note, and are taught to understand *Submission* and *Service* in a sense they little expected. *Charity* and *Brotherly Love* are very engaging Sounds: But who would dream that out of abundant Charity and Brotherly Love should come *Steel, Fire, Gibbets, Rods*, and such a sound and hearty Application of these Remedys as shou'd at once advance the worldly Greatness of religious Pastors, and the particular Interest of private Souls, for which they are so charitably concern'd?

IT has been observ'd by our * Author, "That the JEWS were naturally a very cloudy People." That they had certainly in Religion, as in every thing else, the least *Good-Humour* of any People in the World, is very apparent. Had it been otherwise, their holy Legislator and Deliverer, who was declar'd † *the meekest Man on Earth*, and who for many years together had by the most popular and kind Acts endeavour'd to gain their Love and Affection, wou'd in all probability have treated them afterwards with more Sweetness, and been able with less ‡ Blood and Massacre to retain them in their religious Duty. This however we may observe, That if the first *Jewish* Princes and celebrated Kings acted in reality according to the Institutions of

* Letter of Enthusiasm, VOL. I. pag. 20. And above, pag. 41.
 † Numb. Ch. xii. ver. 3.
 ‡ Exod. Ch. xxxii. ver. 27, &c. And Numb. Ch. xvi. ver. 41.

Misc. 2. their great Founder, not only Musick, but even PLAY and DANCE, were of holy Appointment, and divine Right. The first Monarch of this Nation, tho of a *melancholy Complexion*, join'd Musick with his spiritual Exercises, and even us'd it as a Remedy under that *dark ENTHUSIASM* or * *evil Spirit*; which how far it might resemble that of *Prophecy*, experienc'd by him † even after his Apostacy, our ‡ Author pretends not to determine. 'Tis certain that the Successor of this Prince was a hearty Espouser of the *merry Devotion*, and by his example has shewn it to have been fundamental in the religious Constitution of his People. || The famous *Entry* or *high Dance* perform'd by him, after so conspicuous a manner, in the Procession of the sacred *Coffer*, shews that he was not asham'd of expressing any Extasy of Joy or ‡ playfom *Humour*, which was practis'd by the ||| meanest of the Priests or People on such an occasion.

BESIDES the many Songs and Hymns dispers'd in Holy Writ, the Book of *Psalms* it-self, *Job*, *Pro-*

* 1 Sam. Ch. xviii. ver. 10. And Ch. xix. ver. 9.

† Ibid. ver. 23, 24.

‡ Letter of Enthusiasm, VOL. I. pag. 31.

|| 2 Sam. Ch. vi. ver. 5, 14, & 16.

‡‡ Ibid. ver. 21.

||| Tho this *Dance* was not perform'd quite naked, the Dancers, it seems, were so slightly cloth'd, that in respect of Modesty, they might as well have wore nothing: their Nakedness appearing still by means of their high Caperings, Leaps, and violent Attitudes, which were so proper to this Dance. The Reader, if he be curious, may examine what relation this religious Extasy and naked Dance had to the *naked* and *processional Prophecy*; (1 Sam. Ch. xix. ver. 23, & 24.) where Prince, Priest, and People prophesy'd in conjunction: the Prince himself being both of the *itinerant* and *naked* Party. It appears that even before he was yet advanc'd to the Throne, he had been seiz'd with this prophesying Spirit-errant, *processional*, and *saltant*, attended, as we find, with a sort of Martial Dance perform'd in Troops or Companys, with Pipe and Tabret accompanying the March, together with Psaltry, Harp, Cornets, Timbrels, and other variety of Musick. See 1 Sam. Ch. x. ver. 5. and Ch. xix. ver. 23, 24, &c. and 2 Sam. Ch. vi. ver. 5. And above, *Letter of Enthusiasm*, VOL. I. pag. 31.

verbs, Canticles, and other intire Volumes of the Ch. 3. sacred Collection, which are plainly Poetry, and full of humorous Images, and jocular Wit, may sufficiently shew how readily the inspir'd Authors had recourse to HUMOUR and DIVERSION, as a proper Means to promote Religion, and strengthen the establish'd Faith.

WHEN the Affairs of the *Jewish* Nation grew desperate, and every thing seem'd tending to a total Conquest and Captivity, the Stile of their holy Writers and Prophets might well vary from that of earlier days, in the Rise and Vigour of their Commonwealth, or during the first Splendour of their Monarchy, when the Princes themselves prophesy'd, and potent Kings were of the number of the Sacred Pen-men. This still we may be assur'd of; That however *melancholy* or *ill-humour'd* any of the Prophets may appear at any time; 'twas not that kind of Spirit, which *God* was wont to encourage in them. Witness the Case of the Prophet JONAH; whose Character is so naturally describ'd in Holy Writ.

PETTISH as this Prophet was, unlike a Man, and resembling rather some refractory boyish *Pupil*; it may be said that *God*, as a kind *Tutor*, was pleas'd to *humour* him, bear with his Anger, and in a lufory manner, expose his childish Frowardness, and shew him to himself.

"* *ARISE* (said his gracious Lord) *and go to NINIVE.*" "No such matter," says our Prophet to himself; but away over-Sea for *TARSHISH*. He fairly plays the Truant, like an arch *School-Boy*; hoping to hide out of the way. But his *Tutor* had good Eyes, and a long Reach. He overtook him at Sea; where a Storm was ready prepar'd for his Exercise, and a Fish's Belly for his Lodging. The Renegade found himself in harder

Misc. 2. Durance than any at Land. He was sufficiently mortify'd: He grew good, pray'd, moraliz'd, and spoke mightily against * *Lying Vanitys*.

AGAIN, † the Prophet is taken into favour, and bid go to NINIVE, to foretel Destruction. He foretels it. NINIVE repents: God pardons: and the Prophet is angry.

“ † LORD! — Did I not foresee what this
 “ wou'd come to? *Was not this my Saying, when*
 “ *I was safe and quiet at home?* — What else
 “ shou'd I have run away for? — As if I knew
 “ not how little dependence there was on the Re-
 “ solution of those, who are always so ready to
 “ forgive, and *repent* of what they have determin'd.
 “ — No! — Strike me dead! — Take
 “ my Life, this moment. 'Tis better for me. —
 “ If ever I prophesy again” * * * * *

“ || AND Do'st Thou well then to be thus angry,
 “ JONAH! Consider with thy-self. — Come: —
 “ Since thou wilt needs retire out of the City, to
 “ see at a distance *what will come of it*; here, Take
 “ a better Fence than thy own *Booth* against the
 “ hot Sun which incommodes Thee. Take this tall
 “ Plant as a *shady Covering* for thy Head. Cool thy-
 “ self, and be deliver'd from thy Grief.”

WHEN The Almighty had shown this Indulgence to the Prophet, he grew better-humour'd, and pass'd a tolerable Night. But the ** next morning the *Worm* came, and an *East-Wind*: the Arbor was nip'd: the Sun shone vehemently, and the Prophet's Head was heated, as before. Presently the ill Mood returns, and the Prophet is at the old pass.

“ Better die, than live at this rate. —
 “ Death, Death alone can satisfy me. Let me hear
 “ no longer of Living. — No! — 'Tis in
 “ vain to talk of it.” —

* Jonah, Ch. ii. ver. 8.

† Ch. iv. ver. 1, 2, 3.

‡ Ch. iii. ver. 1, &c.

|| Ver. 4, 5, 6.

** Ver. 7, 8.

AGAIN * GOD expostulates; but is taken Ch. 3.
up short, and answer'd churlishly, by the testy Pro-
phet. "Angry he is; angry he ought to be,

"and angry he will be, to his Death." But
the ALMIGHTY, with the utmost pity towards him,
in this *melancholy* and *froward Temper*, lays open the
Folly of it, and exhorts to *Mildness*, and Good
HUMOUR, in the most tender manner, and under
the most *familiar* and *pleasant Images*; whilst he
shews † *expresly* more Regard and Tenderneſs to the
very CATTEL and *Brute-Beaſts*, than the Prophet to
his own HUMAN KIND, and to those very *Disciples*
whom by his Preaching he had converted.

IN the antienter Parts of Sacred Story, where
the Beginning of things, and Origin of human Race
are represented to us, there are sufficient Instances
of this *Familiarity of Stile*, this popular pleasant In-
tercourse, and Manner of Dialogue between † God
and *Man*: I might add even between || *Man* and
Beaſt; and what is still more extraordinary, between
God and ** SATAN.

WHATSOEVER of this kind may be *allegorically*
understood, or in the way of PARABLE or FABLE;
this I am ſure of, That the *Accounts*, *Descriptions*,
Narrations, *Expressions*, and *Phraſes* are in themselves
many times exceedingly *pleasant*, *entertaining*, and
facetious. But fearing leſt I might be miſ-interpret-
ed, ſhou'd I offer to ſet theſe Paſſages in their pro-
per Light (which however has been perform'd by
undoubted good Chriſtians, and moſt Learned and
†† Eminent Divines of our own Church) I forbear
to go any further into the Examination or Criticiſm
of this ſort.

* Ver. 9.

† See the laſt Verſe of this Prophet.

‡ Gen. Chap. iii. ver. 9, &c.

|| Numb. Ch. xxii. ver. 28, &c.

** (1.) Job, Ch. i, & ii.

(2.) 2 Chron. Ch. xviii. ver. 18, 19, &c.

†† See BURNET. *Archæol.* cap. 7. p. 280, &c.

Misc. 2. As for our Saviour's Stile, 'tis not more *vehement* and *majestick* in his gravest Animadversions or declamatory Discourses; than it is *sharp*, *humorous*, and *witty* in his Repartees, Reflections, fabulous Narrations, or Parables, Similes, Comparisons, and other Methods of *milder* Censure and Reproof. His Exhortations to his Disciples; his particular Designation of their Manners; the pleasant Images under which he often couches his Morals and prudential Rules; even his Miracles themselves (especially the * first he ever wrought) carry with them a certain *Festivity*, *Alacrity*, and GOOD HUMOUR so remarkable, that I shou'd look upon it as impossible not to be mov'd in a pleasant manner at their Recital.

N o w, if what I have here asserted in behalf of PLEASANTRY and HUMOUR, be found just and real in respect of the *Jewish* and *Christian* Religions; I doubt not, it will be yielded to me, in respect of the antient *Heathen* Establishments; that the highest Care was taken by their original Founders, and following Reformers, to *exhilarate* Religion, and correct that *Melancholy* and *Gloominess* to which it is subject; according to those different Modifications of † ENTHUSIASM above specify'd.

O U R Author, as I take it, has ‡ elsewhere shewn that these Founders were real *Musicians*, and Improvers of *Poetry*, *Musick*, and the *entertaining Arts*; which they in a manner *incorporated* with Religion: Not without good reason; as I am apt to imagine. For to me it plainly appears, That in the early times of all Religions, when Nations were yet barbarous and savage, there was ever an Aptness or Tendency towards the dark part of Superstition, which among many other Horrors produc'd that of *human Sacrifice*. Something of this nature might possibly be de-

* St. JOHN, chap. ii. ver. 11.

† Above, Chap. i, ii.

‡ VOL. I. pag. 160.

duc'd even from * Holy Writ. And in other Hi-Ch. 3. stories we are inform'd of it more at large.

EVERY one knows how great a Part of the old *Heathen* worship consisted in *Play, Poetry* and *Dance*. And tho some of the more melancholy and superstitious Votarys might approach the Shrines of their DIVINITYS with mean *Grimaces, Crouchings*, and other *fawning* Actions, betraying the low Thoughts they had of the Divine Nature; yet 'tis well known, that in those times the *illiberal* † *syco-phantic* manner of Devotion was by the wiser sort condemn'd and oft suspected, ‡ as knavish and indirect.

* Gen. chap. xxii. ver. 1, 2, &c. and Judg. chap. xi. ver. 30, 31, &c.

These Places relating to ABRAHAM and JEPHTHAH, are cited only with respect to the Notion which these Primitive Warriours may be said to have entertain'd concerning this horrid Enormity, so common among the Inhabitants of the *Palestine* and other neighbouring Nations. It appears that even the elder of these *Hebrew* Princes was under no extreme Surprize on this trying Revelation. Nor did he think of expostulating, in the least, on this occasion; when at another time he cou'd be so importunate for the Pardon of an inhospitable, murderous, impious and incestuous City; Gen. xviii. 23, &c. See *Marsham's Citations*, pag. 76, 77. *Ex istis satius est colligere hanc Abrahami Tentationem non fuisse κακουργημένην ἀρχαίαν, actionem innovatam; non recens excogitatam, sed ad pristinos Cananæorum mores designatam.* See the learned CAPEL's Dissertation upon JEPHTHAH; "Ex hujus voti Lege (Lev. xxvii. ver. 28, 29.) JEPHTE Filiam omnino videtur immolasse, hoc est, morte affecisse, & executus est in eâ votum quod ipse voverat, Jud. xi. 39."

† See VOL. I. pag. 24.

‡ ——— Non tu prece pascis emaci, &c.

*Haud cuivis promptum est, murmurque humilesque susurros,
Tollere de Templis.* ———

*De JOVE quid sentis? Esne, ut præponere cures
Hunc cuiam?* ———

*Quâ tu mercede Deorum
Emeris auriculas?* ———

O curvæ in terris animæ, & cælestium inanes!

Quid juvat hoc, Templis nostros immittere mores,

Et bona Diis ex hac scelerata ducere pulpâ? Perf. Sat. 2.

Non est meum, si mugiat Africis

Malus procellis, ad miseras preces

Decurrere. ———

Hor. lib. 3. Od. 29.

See VOL. I. pag. 90. And above, pag. 56, in the Notes.

How

Misc. 2. How different an Air and Aspect the good and virtuous were presum'd to carry with them to the Temple, let PLUTARCH singly, instead of many others, witness, in his excellent Treatise of * Superstition ;

* Ὁ βάρβαρ' ἐξευρόντες Ἕλληνες καὶ τῇ δεισιδαιμονίᾳ, πηλώσεις, καλαβορορώσεις, σαββαλισμῶς, ῥίψεις ἐπὶ πρόσωπον αἰχρᾶς, προσκαθίσεις, ἀλλοκέτες προσκυνήσεις, &c. "O wretched GREEKS! (says he, speaking to his then declining Countrymen) who in a way of Superstition run so easily into the Relish of barbarous Nations, and bring into Religion that frightful Mein of sordid and vilifying Devotion, ill-favour'd Humiliation and Contrition, abject Looks and Countenances, Consternation, Prostrations, Disfigurations, and, in the Act of Worship, Distortions, constrain'd and painful Postures of the Body, wry Faces, beggarly Tones, Mumpings, Grimaces, Cringings, and the rest of this kind. ——— A shame indeed to us Grecians! ——— For to us (we know) 'tis prescrib'd from of old by our peculiar Laws concerning Musick, and the publick Chorus's, that we should perform in the handsomest manner, and with a just and manly Countenance, avoiding those Grimaces and Contortions of which some Singers contract a Habit. And shall we not in the more immediate Worship of the DEITY preserve this liberal Art and manly Appearance? Or, on the contrary, whilst we are nicely observant of other Forms and Decencies in the Temple, shall we neglect this greater Decency in Voice, Words, and Manners; and with vile Cries, Fawnings, and prostitute Behaviour, betray the natural Dignity and Majesty of that Divine Religion and National Worship deliver'd down to us by our Forefathers, and purg'd from every thing of a barbarous and savage kind?"

What PLUTARCH mentions here of the just Countenance or liberal Air, the εὐμα δίκαιον, of the Musical Performer, is agreeably illustrated in his ALCIBIADES. 'Twas that heroick Youth who, as appears by this Historian, first gave occasion to the ATHENIANS of the higher Rank wholly to abandon the use of Flutes; which had before been highly in favour with them. The Reason given, was "the illiberal Air which attended such Performers, and the unmanly Disfiguration of their Looks and Countenance which this Piping-work produc'd." As for the real Figure or Plight of the superstitious Mind, our Author thus describes it: "Gladly wou'd the poor comfortless Mind, by whiles, keep Festival and rejoice: But such as its Religion is, there can be no free Mirth or Joy belonging to it. Publick Thanksgivings are but private Mournings. Sighs and Sorrows accompany its Praises. Fears and Horrors corrupt its best Affections. When it assumes the outward Ornaments of best Apparel for the Temple, it even then strikes Melancholy, and appears in Paleness and ghastly Looks. While it worships, it trembles. It sends up Vows in faint and feeble Voices, with eager Hopes, Desires, and Passions, discoverable

perstition; and in another against the Epicurean Atheism, where it will plainly enough appear * what a share Good Humour had in that which the politer Antients esteem'd as Piety, and true Religion.

BUT

“ discoverable in the whole Disorder of the outward Frame: and,
 “ in the main, it evinces plainly by Practice, that the Notion of
 “ PYTHAGORAS was but vain, who dar'd assert, That
 “ we were then in the best State, and carry'd our most be-
 “ coming Looks with us, when we approach'd the Gods. For
 “ then, above all other Seasons, are the Superstitious found in the
 “ most abject miserable State of Mind, and with the meanest Pre-
 “ sence and Behaviour; approaching the Sacred Shrines of the Di-
 “ vine Powers in the same manner as they wou'd the Dens of Bears
 “ or Lions, the Caves of Basilisks or Dragons, or other hideous Recesses
 “ of wild Beasts or raging Monsters. To me therefore it appears won-
 “ derful, that we shou'd arraign Atheism as impious; whilst Supersti-
 “ tion escapes the Charge. Shall he who holds there are no Divine
 “ Powers, be esteem'd impious; and shall not he be esteem'd far more
 “ impious who holds the Divine Beings such in their Nature as the Su-
 “ perstitious believe and represent? For my own part, I had rather
 “ Men shou'd say of me, &c.” See VOL. I. pag. 28. in the Notes
 Nothing can be more remarkable than what our Author says
 again, a little below. “ The Atheist believes there is no Deity;
 “ the Religionist (or superstitious Believer) wishes there were none.
 “ If he believes, 'tis against his Will: mistrust he dare not, nor
 “ call his Thought in question. But cou'd he with Security, at
 “ once, throw off that oppressive Fear, which like the Rock of TAN-
 “ TALUS impends, and presses over him, he wou'd with equal
 “ Joy spurn his enslaving Thought, and embrace the Atheist's State
 “ and Opinion as his happiest Deliverance. Atheists are free of Su-
 “ perstition, but the Superstitious are ever willing Atheists, tho im-
 “ potent in their Thought, and unable to believe of the Divine Be-
 “ ing as they gladly wou'd. Νυνὶ ὃ τῷ μὲν Ἀθείῳ δεισι-
 “ δαιμονίας ἔδεν μέτεσιν· ὃ δὲ δεισιδαίμων τῇ προαι-
 “ ρήσει ἄθεός ἐστιν, ἀθενέστερός ἐστιν ἢ τὰ δοξάζειν πρὸς
 “ θεῶν ὃ βύλεται.” See VOL. I. pag. 24, 25, 28.

* Where speaking of Religion, as it stood in the Heathen Church, and in his own time; he confesses, “ That as to the
 “ vulgar Disposition, there was no Remedy. Many even of the better
 “ sort will be found, of course, to intermix with their Veneration
 “ and Esteem something of Terror or Fear in their religious Wor-
 “ ship, which might give it the Character of SUPERSTITION:
 “ But that this Evil was a thousand times over-balanc'd by
 “ the Satisfaction, Hope, Joy and Delight which attended religi-
 “ ous Worship. This (says he) is plain and evident from the
 “ most demonstrable Testimonys. For neither the Societys, or
 “ Publick Meetings in the Temples, nor the Festivals themselves,
 “ nor any other diverting Partys, Sights, or Entertainments, are
 “ more delightful or rejoicing than what we our-selves behold,
 “ and act in the Divine Worship, and in the Holy Sacrifices and
 VOL. I. H “ Mysterys

Misc. 2.

grave and *serious*, in defence of what is directly contrary to Seriousness and Gravity. I have very solemnly pleaded for *Gaiety* and *Good Humour*: I have declaim'd against *Pedantry* in learned Language, and oppos'd *Formality* in Form. I now find myself somewhat impatient to get loose from the Constraint of *Method*: And I pretend lawfully to exercise the Privilege which I have asserted, of rambling from Subject to Subject, from Stile to Stile, in my MISCELLANEOUS manner, according to my present Profession and Character.

I MAY, in the mean while, be censur'd probably for passing over my *Third* Head. But the methodical Reader, if he be scrupulous about it, may content himself with looking back: And if possibly he can pick it out of my *Second*, he will forgive this Anticipation, in a Writing which is govern'd less by Form than Humour. I had indeed resolv'd with myself to make a large Collection of Passages from our most eminent and learned Divines, in order to have set forth this *Latter* Head of my Chapter; and by better Authority than my own to have evinc'd, "That we had in the main a *good-humour'd Religion*." But after considering a little while, I came to this short Issue with myself: "That it was better not to cite *at all*, than to cite *partially*." Now if I cited *fairly* what was said as well on the melancholy as the chearful side of our Religion, the Matter, I found, wou'd be pretty doubtfully balanc'd: And the Result at last wou'd be this; "That,

"Mysterys which belong to it. Our Disposition and Temper is not, on this occasion, as if it we were in the Presence of worldly Potentates, dread Sovereigns, and Despotick Princes. Nor are we here found meanly humbling our-selves, crouching in Fear and Awe, and full of Anxiety and Confusion, as wou'd be natural to us in such a Case. But where the Divinity is esteem'd the *nearest*, and most *immediately present*, there Horrors and Amazements are the furthest banish'd; there the Heart, we find, gives freest way to Pleasure, to Entertainment, to Play, Mirth, Humour, and Diversion; and this even to an Excess."

"generally

“ generally speaking, as oft as a Divine was in good Ch. 3.
 “ Humour, we shou’d find RELIGION *the sweetest*
 “ and *best-humour’d* thing in Nature: But at other
 “ times (and *that*, pretty often) we shou’d find a
 “ very different Face of Matters.”

THUS are we alternately exalted and humbled, chear’d and dejected, according as our spiritual * Director is himself influenc’d: And this, peradventure, for our Edification and Advantage; “ That by these
 “ Contrarietys and Changes we may be render’d
 “ more supple and compliant.” If we are very *low*, and *down*; we are *taken up*. If we are *up*, and *high*, we are *taken down*. ——— This is *Discipline*. This is *Authority* and *Command*. ——— Did Religion carry constantly *one and the same* Face, and were it always represented to us *alike* in every respect; we might perhaps be over-bold, and make Acquaintance with it, in too familiar a manner: We might think our-selves fully knowing in it, and assur’d of its true *Character* and *Genius*. From whence perhaps we might become more refractory towards the Ghostly Teachers of it, and be apt to submit our-selves the less to those who, by Appointment and Authority, represent it to us, in such Lights, as they esteem most proper and convenient.

I SHALL therefore not only conclude *abruptly*, but even *sceptically* on this my *last* Head: referring my Reader to what has been said already, on my preceding Heads, for the bare probability “ of our
 “ having, in the main, a *witty* and *good-humour’d*
 “ RELIGION.”

THIS, however, I may presume to assert; That there are undoubtedly some *Countenances* or *Aspects* of our Religion, which are *humorous* and *pleasant* in themselves; and that the sadder Representations of it are many times so *over-sad* and *dismal*, that they are apt to excite a very contrary Passion to what is intended by the Representers.

* *Supra*, pag. 30.

MISCELLANY III.

CHAP. I.

Further Remarks on the Author of the Treatises. — His Order and Design. — His Remarks on the Succession of Wit, and Progress of Letters, and Philosophy. — Of Words, Relations, Affections. — Country-Men and Country. — Old-ENGLAND. — Patriots of the Soil. — Virtuosi, and Philosophers. — A TASTE.

HAVING already asserted my Privilege, as a MISCELLANEOUS or ESSAY-Writer of the modern Establishment; to write on every Subject, and in every Method, as I fancy; to use Order, or lay it aside, as I think fit; and to treat of *Order* and *Method* in other Works, tho' free perhaps and unconfin'd as to my own: I shall presume, in this place, to consider the present Method and Order of my Author's Treatises, as in this joint-Edition they are rang'd.

NOTWITHSTANDING the high *Airs* of SCEPTICISM which our Author assumes in his first Piece; I cannot, after all, but imagine that even there he proves himself, at the bottom, a real DOGMATIST, and shews plainly that he has his private *Opinion, Belief, or Faith*, as strong as any *Devotee* or *Religionist* of 'em all. Tho' he affects perhaps to strike at other Hypotheses and Schemes; he has some-

something of his own still in reserve, and holds a *Ch. 1.* certain *Plan* or *System* peculiar to himself, or such, at least, in which he has at present but few Companions or Followers.

ON this account I look upon his Management to have been much after the rate of some *ambitious* ARCHITECT; who being call'd perhaps to prop a Roof, redress a leaning Wall, or add to some particular Apartment, is not contented with this small Specimen of his Mastership; but pretending to demonstrate the Un-serviceableness and Inconvenience of the *old* Fabrick, forms the Design of a *new* Building, and longs to shew his Skill in the principal Parts of Architecture and Mechanicks.

'TIS certain that in matters of Learning and Philosophy, the Practice of *pulling down* is far pleasanter, and affords more Entertainment, than that of *building* and *setting up*. Many have succeeded, to a miracle, in the first, who have miserably fallen in the latter of these Attempts. We may find a thousand Engineers who can *sap*, *undermine*, and *blow up*, with admirable Dexterity, for one single-one who can *build* a Fort, or lay the Platform of a Citadel. And tho Compassion in *real* War may make the ruinous Practice less delightful, 'tis certain that in the *literate* warring World, the springing of Mines, the blowing up of Towers, Bastions, and Ramparts of PHILOSOPHY, with *Systems*, *Hypotheses*, *Opinions*, and *Doctrines* into the Air, is a Spectacle of all other the most naturally rejoicing.

OUR Author, we suppose, might have done well to consider this. We have fairly conducted him thro his *first* and *second* LETTER, and have brought him, as we see here, into his *third* Piece. He has hitherto, methinks, kept up his *sapping* Method and *unraveling* Humour, with tolerable good Grace. He has given only some few, and very slender * Hints of going

* *Viz.* In the Letter of Enthusiasm, which makes Treatise 1. See VOL. 1. pag. 28, 29, 30, 34. at the end. — And 37. concerning

Misc. 3. going further, or attempting to erect any Scheme or Model which may discover his Pretence to a real *Architect*-Capacity. Even in this his *Third Piece* he carries with him the same *sceptical Mein*: and what he offers by way of *Project* or *Hypothesis*, is very faint, hardly spoken aloud; but mutter'd to himself, in a kind of dubious Whisper, or feign'd *SOLILOQUY*. What he discovers of *Form* and *Method*, is indeed so accompany'd with the random *Miscellaneous Air*, that it may pass for *Raillery*, rather than good *Earnest*. 'Tis in his following * *Treatise* that he discovers himself openly, as a plain *Dogmatist*, a *Formalist*, and *Man of Method*; with his *Hypothesis* tack'd to him, and his *Opinions* so close-sticking, as wou'd force one to call to mind the Figure of some precise and strait-lac'd Professor in a University.

WHAT may be justly pleaded in his behalf, when we come in company with him, to *inquire* into such solemn and profound Subjects, seems very doubtful. Mean while, as his Affairs stand hitherto in this his *Treatise of Advice*, I shall be contented to yoke with him, and proceed, in my *miscellaneous Manner*, to give my *ADVICE* also to Men of Note; whether they are *Authors* or *Politicians*, *Virtuosi* or *Fine-Gentlemen*; comprehending Him, the said Author, as one of the number of the Advis'd, and *My-self* too (if occasion be) after his own example of *Self-Admonition* and *private Address*.

cerning the *previous Knowledg*. ——— So again, *Treatise II. VOL. I. pag. 55. and 78.* ——— And again, *Treatise III. VOL. I. pag. 199, 201.* where the *INQUIRY* is propos'd, and the *System* and *Genealogy* of the *Affections* previously treated; with an *Apology* (*pag. 210.*) for the *examining Practice*, and seeming *Pedantry* of the *Method*. ——— And afterwards the *Apology* for *Treatise IV.* in *Treatise V. VOL. II. pag. 171, 172.* Concerning this *Series* and *Dependency* of these joint *Treatises*, see more particularly below, *pag. 130, 131, 194, &c.*

* *Viz.* *Treatise V. The INQUIRY concerning Virtue, VOL. II.*

BUT

BUT FIRST as to our Author's Dissertation Ch. I. in this * *third* Treatise, where his Reflections upon *Authors* in general, and *the Rise and Progress of Arts*, make the Inlet or Introduction to his *Philosophy*; we may observe, That it is not without some Appearance of Reason that he has advanc'd this Method. It must be acknowledg'd, that tho, in the earliest times, there may have been *divine* Men of a transcending Genius, who have given Laws both in Religion and Government, to the great Advantage and Improvement of Mankind; yet PHILOSOPHY itself, as a *Science* and known *Profession* worthy of that name, cannot with any probability be suppos'd to have risen (as our Author shews) till other *Arts* had been rais'd, and, in a certain proportion, advanc'd before it. As this was of the greatest Dignity and Weight, so it came *last* into Form. It was long clearing it-self from the affected Dress of *Sophists*, or Enthusiastick Air of *Poets*; and appear'd late in its genuine, simple, and just Beauty.

THE Reader perhaps may justly excuse our Author for having † in this place so over-loaded his Margin with those weighty Authoritys and antient Citations, when he knows that there are many grave Professors in Humanity and Letters among the Moderns who are puzzled in this Search, and write both repugnantly to one another, and to the plain and *natural* Evidence of the Case. The real *Lineage* and *SucceSSION* of *Wit*, is indeed plainly founded in *Nature*: as our Author has endeavour'd to make appear both from *History* and *Fact*. The GREEK Nation, as it is *Original* to us, in respect to these polite *Arts* and *Sciences*, so it was in reality *original* to it-self. For whether the EGYPTIANS, PHENICIANS, THRACIANS, or BARBARIANS of any kind, may have hit fortunately on *this* or *that* particular Invention, either in Agriculture, Building, Naviga-

* VOL. I. pag. 159, 160, 161, &c.

† *Viz.* VOL. I. pag. 163, &c.

Misc. 3. tion, or Letters; which-ever may have introduc'd
 ~~~~~ *this* Rite of Worship, *this* Title of a Deity, *this* or  
*that* Instrument of Musick, *this* or *that* Festival,  
 Game, or Dance (for on this matter there are high  
 Debates among the Learned) 'tis evident, beyond a  
 doubt, that the *Arts* and *Sciences* were form'd in  
 GREECE it-self. 'Twas there that *Musick*, *Poetry*,  
 and the rest came to receive some kind of shape,  
 and be distinguish'd into their several Orders and  
 Degrees. Whatever flourish'd, or was rais'd to any  
 degree of Correctness, or real Perfection in the kind,  
 was by means of GREECE alone, and in the hands  
 of that sole polite, most civiliz'd, and accomplish'd  
 Nation.

NOR can this appear strange, when we consider  
 the fortunate Constitution of that People. For tho  
 compos'd of different Nations, distinct in Laws and  
 Governments, divided by Seas and Continents, dis-  
 pers'd in distant Islands; yet being originally of the  
 same Extract, united by one single Language, and  
 animated by that social, publick and *free* Spirit,  
 which notwithstanding the Animosity of their sever-  
 al warring States, induc'd them to erect such Heroick  
 Congresses and Powers as those which constituted  
 the AMPHICTONIAN Councils, the OLYMPICK,  
 ISTHMIAN, and other *Games*; they cou'd not but  
 naturally polish and refine each other. 'Twas thus  
 they brought their beautiful and comprehensive Lan-  
 guage to a just *Standard*, leaving only such Variety  
 in the Dialects as render'd their Poetry, in particu-  
 lar, so much the more agreeable. The *Standard* was  
 in the same proportion carry'd into other *Arts*. The  
*Secretion* was made. The several *Species* found and set  
 apart. The Performers and Masters in every kind,  
 honour'd, and admir'd. And, last of all, even CRI-  
 TICS themselves acknowledg'd and receiv'd as  
*Masters* over all the rest. From *Musick*, *Poetry*,  
*Rhetorick*, down to the simple Prose of *History*, thro  
 all the plastick Arts of *Sculpture*, *Statuary*, *Paint-*  
*ing*, *Architecture*, and the rest; every-thing *Muse-*  
*like,*



like, graceful and exquisite, was rewarded with the Ch. I. highest Honours, and carry'd on with the utmost Ardour and Emulation. Thus GREECE, tho she exported Arts to other Nations, had properly for her own share no *Import* of the kind. The utmost which cou'd be nam'd, wou'd amount to no more than raw *Materials*, of a rude and barbarous form. And thus the Nation was evidently *Original* in Art; and with them every noble Study and Science was (as the great Master, so often cited by our Author, says of certain kinds of Poetry) \* *self-form'd*, wrought out of Nature, and drawn from the necessary Operation and Course of things, working, as it were, of their own accord, and proper inclination. Now according to this *natural* Growth of Arts, peculiar to GREECE, it wou'd necessarily happen; That at the beginning, when the Force of Language came to be first prov'd; when the admiring World made their first *Judgment*, and essay'd their *Taste* in the Elegancys of this sort; the *Lofty*, the *Sublime*, the *Astonishing* and *Amazing* wou'd be the most in fashion, and prefer'd. *Metaphorical* Speech, Multiplicity of *Figures* and *high-sounding* Words wou'd naturally prevail. Tho in the Commonwealth it-self, and in the Affairs of Government, Men were us'd originally to plain and direct Speech; yet when Speaking became an *Art*, and was taught by Sophists and other pretended Masters, the *High-Poetick* and the *Figurative* Way began to prevail, even at the Bar, and in the Publick Assemblies: Insomuch that the Grand-Master, in the † above-cited part of his

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\* 'ΑΥΤΟΧΗΝΔΙΑΣΙΧΗ. VOL. I. pag. 165. 'Tis in this sense of the *natural* Production, and *Self-Formation* of the Arts, in this *Free* State of antient GREECE, that the same great Master uses this Word a little before, in the same Chapter of his Poeticks (*viz.* the 4th) speaking in general of the Poets. Καὶ μὲν μικρὸν προάγοντες, ἐγέννησαν τὴν ποίησιν, ἐν τῇ αὐτοχηνδιασμάτῳ. And presently after, Λέξιν ὅ γινόμενης, αὐτὴ ἡ φύσις τὸ οἰκεῖον μέτρον εὑρε.

† VOL. I. p. 166. in the Notes.



Misc. 3. *Rhetoricks*, where he extols the Tragick Poet EURIPIDES, upbraids the Rhetoricians of his own Age, who retain'd that very bombastick Stile, which even *Poets*, and those too of the Tragick kind, had already thrown off, or at least considerably mitigated. But the *Taste* of GREECE was now polishing. A better Judgment was soon form'd, when a DEMOSTHENES was heard, and had found success. The People themselves (as our Author has shewn) came now to reform their COMEDY and familiar Manner, after TRAGEDY, and the higher Stile, had been brought to its perfection under the last hand of an EURIPIDES. And now in all the principal Works of *Ingenuity* and *Art*, SIMPLICITY and NATURE began chiefly to be sought: And this was the TASTE which lasted so many Ages, till the Ruin of all things, under a Universal Monarchy.

IF the Reader shou'd peradventure be led by his Curiosity to seek some kind of Comparison between this antient *Growth* of TASTE, and that which we have experienc'd in modern days, and within our own Nation; he may look back to the *Speeches* of our Ancestors in Parliament. He will find 'em, generally speaking, to have been very short and plain, but coarse, and what we properly call *home-spun*; till *Learning* came in vogue, and *Science* was known amongst us. When our Princes and Senators became Scholars, they spoke *scholastically*. And the *pedantick Stile* was prevalent, from the first Dawn of Letters, about the Age of the Reformation, till long afterwards. Witness the best written Discourses, the admir'd Speeches, Orations, or Sermons, thro several Reigns, down to these latter which we compute within the present Age. 'Twill undoubtedly be found, That till very late days, the Fashion of speaking, and the Turn of Wit, was after the *figurative* and *florid* Manner. Nothing was so acceptable as the high-sounding Phrase, the far-fetch'd Comparison, the capricious Point, and Play of



of Words; and nothing so despicable as what was Ch. 1. merely of the plain or natural kind. So that it must either be confess'd, that in respect of the preceding Age, we are fall'n very low in TASTE; or that, if we are in reality improv'd, the *natural* and *simple* Manner which *conceals* and *covers* ART, is the most truly *artful*, and of the genteelest, truest and best-study'd Taste: as has \* above been treated more at large.

NOW, THEREFORE, as to our Author's PHILOSOPHY it-self, as it lies conceal'd in † *this* Treatise, but more profess'd and formal in his ‡ *next*; we shall proceed gradually according to his own Method: since it becomes not one who has undertaken the part of his airy Assistant, and humorous *Paraphrast*, to enter suddenly, without good preparation, into his *dry* Reasons, and *moral* Researches about the *social Passions* and *natural Affections*, of which he is such a punctilious *Examiner*.

OF all human Affections, the noblest and most becoming human Nature, is that of LOVE to one's Country. This, perhaps, will easily be allow'd by all Men, who have *really* a COUNTRY, and are of the number of those who may be call'd || A PEOPLE, as enjoying the Happiness of a real Constitution and Polity, by which they are *Free* and *Independent*. There are very few such Country-men or Free-men so degenerate, as *directly* to discountenance or condemn this Passion of Love to their Commu-

\* Page 18. and VOL. I. pag. 174, 175.

† Viz. *Soliloquy*, or *Advice to an Author*: Treatise III. VOL. I.

‡ Viz. *INQUIRY*, &c. Treatise IV. VOL. II.

|| A Multitude held together by Force, tho under one and the same Head, is not properly united: Nor does such a Body make a People. 'Tis the social Ligue, Confederacy, and mutual Consent, founded in some common Good or Interest, which joins the Members of a Community, and makes a People ONE. Absolute Power annuls the Publick: And where there is no Publick, or Constitution, there is in reality no Mother-COUNTRY, or NATION. See VOL. I. p. 72, 73.



Misc. 3. nity and national Brotherhood. The *indirect* Manner of opposing this Principle, is the most usual. We hear it commonly, as a Complaint, "That there is little of this Love extant in the World." From whence 'tis hastily concluded, "That there is little or nothing of *friendly* or *social Affection* inherent in our *Nature*, or proper to our *Species*." 'Tis however apparent, That there is scarce a Creature of human Kind, who is not possess'd at least with some inferiour degree or meaner sort of this *natural Affection to a Country*.

\* *Nescio quâ Natale Solum dulcedine captos Ducit.* —————

'Tis a wretched Aspect of Humanity which we figure to our-selves, when we wou'd endeavour to resolve the very Essence and Foundation of this generous Passion into a Relation to mere Clay and Dust, exclusively of any thing *sensible, intelligent, or moral*. 'Tis, I must own, on certain † *Relations*, or *respective Proportions*, that all natural Affection does in some measure depend. And in this View it cannot, I confess, be deny'd that we have each of us a certain Relation to the mere *Earth* it-self, the very Mould or Surface of that *Planet*, in which, with other Animals of various sorts, We (poor Reptiles!) were also bred and nourish'd. But had it happen'd to one of us *British-Men* to have been born at *Sea*, cou'd we not therefore properly be call'd *British-Men*? Cou'd we be allow'd *Country-Men* of no sort, as having no distinct relation to any certain *Soil* or *Region*; no original Neighbourhood but with the watry Inhabitants and Sea-Monsters? Surely, if we were born of *lawful* Parents, *lawfully* employ'd, and under the Protection of *Law*; wherever they might be then detain'd, to whatever Colonys sent, or whither-soever driven by any Accident, or in Ex-

\* Ovid. Pont. Lib. 1. Eleg. 3. ver. 35.

† Τα καθήκοντα ταῖς χήταις παραμέλειται.



peditions or Adventures in the Publick Service, or Ch. 1.  
that of Mankind, we shou'd still find we had a   
*Home*, and *Country*, ready to lay claim to us. We  
shou'd be oblig'd still to consider our-selves as *Fel-*  
*low-Citizens*, and might be allow'd to love our *Coun-*  
*try* or *Nation* as honestly and heartily as the most  
inland Inhabitant or Native of the Soil. Our *poli-*  
*tical* and *social* Capacity wou'd undoubtedly come in  
view, and be acknowledg'd full as natural and essen-  
tial in our Species, as the *parental* and *filial* kind,  
which gives rise to what we peculiarly call *natural*  
*Affection*. Or supposing that both our Birth and  
Parents had been unknown, and that in this respect  
we were in a manner younger Brothers in Society  
to the rest of Mankind; yet from our Nurture and  
Education we shou'd surely espouse some *Country* or  
other, and joyfully embracing the Protection of a  
Magistracy, shou'd of necessity and by force of Na-  
ture join our-selves to the general Society of Man-  
kind, and those in particular, with whom we had  
enter'd into a nearer Communication of Benefits,  
and closer Sympathy of Affections. It may there-  
fore be esteem'd no better than a mean Subterfuge  
of narrow Minds, to assign this *natural Passion* for  
*Society* and a *Country*, to such a Relation as that of  
a mere *Fungus* or common *Excrescence*, to its *Parent-*  
*Mould*, or nursing *Dung-hill*.

THE RELATION of *Country-man*, if it be allow'd  
any thing at all, must imply something *moral* and  
*social*. The Notion it-self pre-supposes a naturally  
*civil* and *political* State of Mankind, and has refe-  
rence to that particular part of Society to which we  
owe our chief Advantages as *Men*, and rational  
Creatures, such as are \* *naturally* and *necessarily* unit-  
ed for each other's Happiness and Support, and for  
the highest of all Happinesses and Enjoyments;  
“ The Intercourse of *Minds*, the free Use of our



Misc. 3. "Reason, and the Exercise of mutual Love and  
 ~~~~~ "Friendship."

AN ingenious Physician among the Moderns, having in view the natural Dependency of the *vegetable* and *animal* Kinds on their *common Mother-EARTH*, and observing that both the one and the other draw from her their continual Sustainance, (some rooted and fix'd down to their first abode, others unconfined, and wandering from place to place to suck their Nourishment :) He accordingly, as I remember, styles this latter animal-Race, *her releas'd Sons ; Filios Terræ emancipatos*. Now if this be our only way of reckoning for Mankind, we may call our-selves indeed, *The Sons of EARTH, at large ;* but not of *any particular SOIL, or District*. The Division of Climates and Regions is fantastick and artificial : much more the Limits of particular Countrys or Provinces. Our *Natale Solum*, or Mother-Earth, must by this account be the *real GLOBE* itself which bears us, and in respect of which we must allow the common *Animals*, and even the *Plants* of all degrees, to claim an equal *Brotherhood* with us, under this *common PARENT*.

ACCORDING to this Calculation, we must of necessity carry our *Relation* as far as to the whole material World or Universe ; where alone it can prove compleat. But for the particular District or Tract of Earth, which in a vulgar sense we call *our COUNTRY*, however bounded or geographically divided, we can never, at this rate, frame any accountable *Relation* to it, nor consequently assign any *natural* or *proper Affection* towards it.

IF unhappily a Man had been born either at an *Inn*, or in some dirty *Village* ; he wou'd hardly, I think, circumscribe himself so narrowly as to accept a Denomination or *Character* from those nearest Appendices, or local Circumstances of his Nativity. So far shou'd one be from making the *Hamlet* or *Parish* to be characteristical in the Case, that hardly wou'd the *Shire* it-self, or *County*, however rich

rich or flourishing, be taken into the honorary Ch. i.
Term or Appellation of *one's* COUNTRY. "What,
" then, shall we presume to call *our* COUNTRY?
" Is it ENGLAND it-self? But what of SCOT-
" LAND? Is it therefore BRITAIN? But
" what of *the other Islands*, the Northern ORCADES,
" and the Southern JERSEY and GUERNSEY?
" What of the *Plantations* and poor IRELAND?"

—Behold, here, a very dubious Circumscription!

BUT what, after all, if there be a *Conquest* or
Captivity in the case? a *Migration?* a national *Se-*
cession, or Abandonment of our native Seats for some
other Soil or Climate? This has happen'd, we
know, to our Forefathers. And as great and power-
ful a People as we have been of late, and have
ever shewn our-selves under the influence of *free*
Councils, and a tolerable *Ministry*; shou'd we re-
lapse again into slavish Principles, or be *administer'd*
long under such Heads as having no Thought of
Liberty for themselves, can have much less for
EUROPE or their *Neighbours*; we may at last feel a
War at home, become the *Seat* of it, and in the
end a *Conquest*. We might then gladly embrace the
hard Condition of our Predecessors, and exchange
our belov'd native *Soil* for that of some remote and
uninhabited part of the World. Now shou'd this
possibly be our Fate; shou'd some considerable
Colony or Body be form'd afterwards out of our
Remains, or meet as it were by miracle, in some
distant Climate; wou'd there be, for the future, no
English-man remaining? No common Bond of Al-
liance and Friendship, by which we cou'd still call
Country-men, as before? How came we (I pray) by
our antient name of *English-men*? Did it not travel
with us over *Land* and *Sea*? Did we not, indeed,
bring it with us heretofore from as far as the re-
moter Parts of GERMANY to this Island?

I MUST confess, I have been apt sometimes
to be very angry with our Language, for having
deny'd

Misc. 3. deny'd us the use of the word PATRIA, and afforded us no other name to express our *native Community*, than that of *Country*; which already bore * two different Significations, abstracted from Mankind or Society. Reigning words are many times of such force as to influence us considerably in our Apprehension of things. Whether it be from any such Cause as this, I know not: but certain it is, that in the Idea of a CIVIL State or NATION, we *English-men* are apt to mix somewhat more than ordinary gross and earthy. No People who ow'd so much to A CONSTITUTION, and so little to A SOIL or CLIMATE, were ever known so indifferent towards *one*, and so passionately fond of *the other*. One wou'd imagine from the common Discourse of our *Countrymen*, that the finest Lands near the EUPHRATES, the BABYLONIAN or PERSIAN *Paradises*, the rich Plains of EGYPT, the *Grecian* TEMPLE, the *Roman* CAMPANIA, LOMBARDY, PROVENCE, the *Spanish* ANDALUSIA, or the most delicious Tracts in the *Eastern* or *Western* INDIES, were contemptible Countrys in respect of OLD ENGLAND.

Now by the good leave of these worthy *Patriots of the Soil*, I must take the liberty to say, I think OLD ENGLAND to have been in every respect a very indifferent Country: and that *Late* ENGLAND, of an Age or two old, even since Queen BESS's days, is indeed very much mended for the better. We were, in the beginning of her Grandfather's Reign, under a sort of *Polish* Nobility, and had no other Libertys, than what were in common to us with the then fashionable Monarchys and *Gothick* Lordships of EUROPE. For *Religion*, indeed, we were highly fam'd, above all Nations; by being the most subject to our *Ecclesiasticks* at home, and the best Tributarys and Servants to *the Holy See* abroad.

I MUST go further yet, and own, that I think Ch. 1.
Late ENGLAND, since *the Revolution*, to be better
 still than *Old* ENGLAND, by many a degree; and
 that, in the main, we make somewhat a better Fi-
 gure in EUROPE, than we did a few Reigns before.
 But however our People may of late have flourish'd,
 our Name, or Credit have risen; our Trade, and
 Navigation, our Manufactures, or our Husbandry
 been improv'd; 'tis certain that our *Region, Cli-*
mate, and Soil, is, in its own nature, still one and
 the same. And to whatever Politeness we may sup-
 pose our-selves already arriv'd; we must confess,
 that we are the *latest Barbarous*, the *last Civiliz'd*
 or *Polish'd* People of EUROPE. We must allow
 that our first Conquest by the ROMANS brought us
 out of a State hardly equal to the *Indian Tribes*;
 and that our last Conquest by the NORMANS brought
 us only into the capacity of receiving Arts and civil
 Accomplishments from *abroad*. They came to us by
 degrees, from remote distances, at second or third
 hand; from other Courts, States, Academys, and
 foreign Nurserys of Wit and Manners.

NOTWITHSTANDING this, we have as over-
 weaning an Opinion of our-selves, as if we had a
 Claim to be *Original* and *Earth-born*. As oft as
 we have chang'd our Masters, and mix'd Races
 with our several successive Conquerors, we still
 pretend to be as *legitimate* and *genuine* Possessors
 of *our Soil*, as the antient ATHENIANS account-
 ed themselves to have been of *theirs*. 'Tis remark-
 able however in that truly antient, wise, and witty
 People, That as fine Territorys and noble Coun-
 trys as they possess'd, as indisputable Masters and
 Superiours as they were in all Science, Wit, Po-
 liteness and Manners; they were yet so far from
 a conceited, selfish, and ridiculous Contempt of
 others, that they were even, in a contrary Ex-
 treme, "Admirers of whatever was in the least
 "degree ingenious or curious in *foreign Nations*."
 Their Great Men were constant Travellers. Their

Misc. 3. Legislators and Philosophers made their Voyages into EGYPT, pass'd into CHALDEA, and PERSIA, and fail'd not to visit most of the dispers'd Grecian Governments and Colonys thro the Islands of the ÆGEAN, in ITALY, and on the Coasts of ASIA and AFRICA. 'Twas mention'd as a Prodigy, in the case of a great Philosopher, tho known to have been always poor; "That he shou'd never have travel'd, nor had ever gone out of ATHENS for his Improvement." How modest a Reflection in those who were *themselves* ATHENIANS.

For our part, we neither care that * *Foreigners* shou'd travel to us, nor any of ours shou'd travel

* An ill Token of our being thorowly civiliz'd: since in the Judgment of the Polite and Wise, this inhospitable Disposition was ever reckon'd among the principal Marks of *Barbarism*. So STRABO, from other preceding Authors, κοινὸν μὲν ἔστι τοῖς βαρβάροις πᾶσιν ἔθου τὴν ΞΕΝΗΛΑΣΙΑΝ, l. 17. p. 802.

The Ζεὺς Ξένιος of the Ancients was one of the solemn Characters of Divinity: the peculiar Attribute of the supreme DEITY, benign to Mankind, and recommending universal Love, mutual Kindness, and Benignity between the remotest and most unlike of human Race. Thus their Divine Poet in Harmony with their Sacred Oracles, which were known frequently to confirm this Doctrine.

Ξεῖν' ἔ μοι θέμις ἔς' ἔσθ' εἰ κακίων σέθεν ἔλθοις,
Ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διὸς εἰσὶν ἅπαντες
Ξεῖνοι· ————— ΟΔΥΣΣ. ξ.

Again,

— 'Ουδέ τις ἄμμι βροτῶν ὀπιμίσει' ἄλλου.
'Αλλ' ὅδε τις δ'ύσθη' αἰλώμεν' ἐνθάδ' ἱκάνει,
Τὸν νῦν χρὴ κομῆειν· πρὸς γὰρ Διὸς εἰσὶν ἅπαντες
Ξεῖνοι· ————— ΟΔΥΣΣ. ζ.

And again,

'Αφνειὸς βιότοιο, φίλ' δ' ἦν ἀνθρώποισι·
Πάντας γὰρ φιλέεσκεν, ὁδῶ' ἔπει οἰκία ναίων.

ΙΛΙΑΔ. ζ.

See also Odyss. lib. 3. ver. 34, &c. and 67, &c. lib. 4. ver. 30, &c. and 60.

Such was antient Heathen CHARITY, and pious Duty towards the whole of Mankind; both those of different Nations and different *Worships*. See VOL. II, pag. 108, 109.

into

into *foreign* Countrys. Our best Policy and Breed-Ch. 1.
 ing is, it seems, "To look abroad as little as possi-
 "ble; contract our Views within the narrowest
 "Compass; and despise all Knowledg, Learning,
 "or Manners which are not of a *Home-Growth*." For hardly will the *Antients* themselves be regarded by those who have so resolute a Contempt of what the politest *Moderns* of any Nation, besides their own, may have advanc'd in the way of *Literature, Politeness, or PHILOSOPHY*.

THIS Disposition of our *Countrymen*, from whatever Causes it may possibly be deriv'd, is, I fear, a very prepossessing Circumstance against our Author; whose Design is to advance something *new*, or at least something *different* from what is commonly current in *PHILOSOPHY* and *MORALS*. To support this Design of his, he seems intent chiefly on this single Point; "To discover, how we may, to
 "best Advantage, form within our-selves what in
 "the polite World is call'd a *Relish*, or *Good Taste*."

HE begins, it's true, as near *home* as possible, and sends us to the narrowest of all Conversations, that of *SOLILOQUY* or *Self-Discourse*. But this Correspondence, according to his Computation, is wholly impracticable, without a previous Commerce with the World: And the larger this Commerce is, the more practicable and improving the other, he thinks, is likely to prove. The Sources of this improving Art of *Self-Correspondence* he derives from the highest Politeness and Elegance of antient *Dialogue*, and *Debate*, in matters of Wit, Knowledg and Ingenuity. And nothing, according to our Author, can so well revive this *self-corresponding* Practice, as the same Search and Study of the highest Politeness in modern *Conversation*. For this, we must necessarily be at the pains of going further abroad than the Province we call *HOME*. And, by this Account, it appears that our Author has little hopes of being either re-
 lish'd

Misc. 3. *lish'd* or comprehended by any other of his Countrymen, than those who delight in the open and *free* Commerce of the World, and are rejoic'd to gather Views, and receive Light from every Quarter; in order to judg the best of what is perfect and according to a just *Standard*, and true TASTE in every kind.

It may be proper for us to remark in favour of our Author, that the sort of *Ridicule* or *Raillery*, which is apt to fall upon PHILOSOPHERS, is of the same kind with that which falls commonly on the VIRTUOSI or refin'd *Wits* of the Age. In this latter general Denomination we include the real *fine Gentlemen*, the Lovers of *Art* and *Ingenuity*; such as have seen *the World*, and inform'd themselves of the *Manners* and *Customs* of the several Nations of EUROPE, search'd into their *Antiquitys*, and *Records*; consider'd their *Police*, *Laws* and *Constitutions*; observ'd the Situation, Strength, and Ornaments of their *Citys*, their principal *Arts*, *Studys* and *Amusements*; their *Architecture*, *Sculpture*, *Painting*, *Musick*, and their Taste in *Poetry*, *Learning*, *Language*, and *Conversation*.

HITHERTO there can lie no *Ridicule*, nor the least Scope for *Satirick Wit* or *Raillery*. But when we push this *Virtuoso-CHARACTER* a little further, and lead our polish'd Gentleman into more nice Researches; when from the view of *Mankind* and their Affairs, our speculative Genius, and minute Examiner of Nature's Works, proceeds with equal or perhaps superiour Zeal in the Contemplation of the *Insect-Life*, the Conveniencys, Habitations and Oeconomy of a Race of *Shell-Fish*; when he has erected a *Cabinet* in due form, and made it the real Pattern of his Mind, replete with the same Trash and Trumpery of correspondent empty Notions, and chimerical Conceits; he then indeed becomes the Subject of sufficient *Raillery*, and is made the *Jest* of common Conversations.

A WORSE thing than this happens commonly Ch. I. to these *inferiour VIRTUOSI*. In seeking so earnestly for *Raritys*, they fall in love with RARITY for *Rareness-sake*. Now the greatest *Raritys* in the World are MONSTERS. So that the *Study* and *Relish* of these Gentlemen, thus assiduously imploy'd, becomes at last in reality *monstrous*: And their whole Delight is found to consist in selecting and contemplating whatever is most *monstrous*, disagreeing, out of the way, and to the least purpose of any thing in Nature.

IN PHILOSOPHY, Matters answer exactly to this *Virtuoso-Scheme*. Let us suppose a Man, who having this Resolution merely, how to imploy his Understanding to the best purpose, considers “*Who*” or *What* he is; *Whence* he arose, or had his Being; to what *End* he was design'd; and to what Course of Action he is by his natural Frame and Constitution destin'd:” shou'd he *descend* on this account *into himself*, and examine his inward Powers and Facultys; or shou'd he *ascend* beyond his own immediate Species, City, or Community, to discover and recognize his *higher Polity*, or Community (that *common and universal-one*, of which he is born a *Member*;) nothing, surely, of this kind, cou'd reasonably draw upon him the least Contempt or Mockery. On the contrary, the *finest Gentleman* must after all be consider'd but as an IDIOT, who talking much of the knowledg of *the World* and *Mankind*, has never so much as thought of the Study or Knowledg of *himself*, or of the Nature and Government of that *real Publick* and WORLD, from from whence he holds his Being.

* *Quid sumus, & quidnam victuri gignimur?*—

“*Where* are we? Under what *Roof*? Or on board
“ what *Vessel*? Whither bound? On what *Busi-*

Misc. 3. “*ness* ? Under whose *Pilotship*, *Government*, or *Protection* ?” are Questions which every sensible Man wou’d naturally ask, if he were on a sudden transported into a new Scene of Life. ’Tis admirable, indeed, to consider, That a Man shou’d have been long come into a World, carry’d his Reason and Sense about him, and yet have never seriously ask’d himself this single Question, “*WHERE am I ? or WHAT ?*” but, on the contrary, shou’d proceed regularly to every *other* Study and Inquiry, postponing *this* alone, as the least considerable ; or leaving the Examination of it to *others* commission’d, as he supposes, to understand and think for him, upon this Head. To be bubbled, or put upon by any sham-Advices in this Affair, is, it seems, of no consequence ! We take care to examine accurately, by our *own* Judgment, the Affairs of *other* People, and the Concerns of the World which least belong to us : But what relates more immediately to *our-selves*, and is our chief *SELF-Interest*, we charitably leave to *others* to examine for us, and readily take up with the first Comers ; on whose Honesty and good Faith ’tis presum’d we may safely rely.

HERE, methinks, *the Ridicule* turns more against the *Philosophy-Haters* than the *Virtuosi* or *Philosophers*. Whilst *PHILOSOPHY* is taken (as in its prime Sense it ought) for *Mastership in LIFE and MANNERS*, ’tis like to make no ill Figure in the World, whatever Impertinencys may reign, or however extravagant the Times may prove. But let us view *PHILOSOPHY*, like mere *Virtuoso-ship*, in its usual Career, and we shall find *The Ridicule* rising full as strongly against the Professors of the higher as the lower kind. *Cockleshell* abounds with each. Many things exteriour, and without our-selves, of no relation to our real Interests or to those of Society and Mankind, are diligently investigated : Nature’s remotest Operations, deepest Mysterys, and most difficult *Phenomena* discuss’d, and whimsically

fically explain'd; *Hypotheses* and *fantastick Systems* Ch. I. erected; a Universe anatomiz'd; and by some * notable Scheme so solv'd and reduc'd, as to appear an easy *Knack* or *Secret* to those who have *the Clue*. *Creation* it-self can, upon occasion, be exhibited; *Transmutations*, *Projections*, and other *Philosophical ARCANA*, such as in the *corporeal* World can accomplish all things: whilst in the *intellectual*, a set Frame of metaphysical Phrases and Distinctions can serve to solve whatever Difficultys may be propounded either in *Logicks*, *Etbicks*, or any *real Science*, of whatever kind.

It appears from hence, that the Defects of PHILOSOPHY, and those of *Virtuosity* are of the same nature. Nothing can be more dangerous than a wrong *Choice*, or *Misapplication* in these Affairs. But as ridiculous as these Studys are render'd by their senseless Managers; it appears, however, that each of 'em are, in their nature, essential to the Character of a *Fine Gentleman* and *Man of Sense*.

To *philosophize*, in a just Signification, is but To carry *Good-Breeding* a step higher. For the Accomplishment of Breeding is, To learn whatever is *decent* in Company, or *beautiful* in Arts: and the Sum of Philosophy is, To learn what is *just* in Society, and *beautiful* in Nature, and the Order of the World.

'Tis not *Wit* merely, but a *Temper* which must form the WELL-BRED MAN. In the same manner, 'tis not a *Head* merely, but a *Heart* and *Resolution* which must compleat the *real PHILOSOPHER*. Both Characters aim at what is *excellent*, aspire to a *just Taste*, and carry in view the Model of what is *beautiful* and *becoming*. Accordingly, the respective Conduct and distinct Manners of each Party are regulated: *The one* according to the perfectest Ease, and good Entertainment of COMPANY; *the other*

Misc. 3. according to the strictest Interest of MANKIND and
 ~ SOCIETY: *The one* according to a Man's Rank
 and Quality in his private NATION; *the other* ac-
 cording to his Rank and Dignity in NATURE.

WHETHER each of these Offices, or social Parts,
 are in themselves as *convenient* as *becoming*, is the
 great Question which must some-way be decided.
 The WELL-BRED MAN, has already decided this,
 in his own Case, and declar'd on the side of what
 is Handsom: For whatever he practises in this kind *,
 he accounts no more than what he owes purely to
 himself; without regard to any further Advantage.
 The Pretender to PHILOSOPHY, who either knows
 not how to determine this Affair, or if he has de-
 termin'd, knows not how to pursue his Point, with
 Constancy, and Firmness, remains in respect of *Phi-*
losophy, what a Clown or Coxcomb is in respect of
Breeding and *Behaviour*. Thus, according to our
 Author, the TASTE of Beauty, and the *Relish* of
 what is decent, just, and amiable, perfects the *Cha-*
rafter of the GENTLEMAN, and the PHILOSOPHER.
 And the Study of such a TASTE or *Relish* will, as
 we suppose, be ever the great Employment and Con-
 cern of him, who covets as well to be *wise* and
good, as *agreeable* and *polite*.

† *Quid VERUM atque DECENS, curo, & rogo,*
& omnis in hoc sum.

* VOL. I. pag. 87, 88.

† Horat. lib. 1. Ep. 1. ver. 11.

CHAP. II.

Explanation of a TASTE continu'd. — Ridiculers of it. — Their Wit, and Sincerity. — Application of the Taste to Affairs of Government and Politicks. — Imaginary CHARACTERS in the State. — Young Nobility, and Gentry. — Pursuit of BEAUTY. — Preparation for Philosophy.

BY this time, surely, I must have prov'd myself sufficiently engag'd in the Project and Design of our *Self-discoursing* AUTHOR, whose Defence I have undertaken. His Pretension, as plainly appears in this third Treatise, is to * recommend MORALS on the same foot, with what in a lower sense is call'd *Manners*; and to advance PHILOSOPHY (as harsh a Subject as it may appear) on the very Foundation of what is call'd *agreeable* and *polite*. And 'tis in this Method and Management that, as his Interpreter, or Paraphrast, I have propos'd to imitate and accompany him, as far as my *Miscellaneous* CHARACTER will permit.

OUR joint Endeavour, therefore, must appear this: To shew, * “ That nothing which is found
“ charming or delightful in the polite World, no-
“ thing which is adopted as Pleasure, or Entertain-
“ ment, of whatever kind, can any way be ac-
“ counted for, supported, or establish'd, without
“ the Pre-establishment or Supposition of a certain
“ TASTE.” Now a TASTE or *Judgment*, 'tis sup-
pos'd, can hardly come ready form'd with us into the World. Whatever Principles or Materials of this kind we may possibly bring with us; what-

Misc. 3. ever good Facultys, Senses, or anticipating Sensations, and Imaginations, may be of Nature's Growth, and arise properly, of themselves, without our Art, Promotion, or Assistance; the general *Idea* which is form'd of all this Management, and the clear *Notion* we attain of what is preferable and principal in all these Subjects of Choice and Estimation, will not, as I imagine, by any Person, be taken for *in-nate*. Use, Practice and Culture must precede the *Understanding* and *Wit* of such an advanc'd Size and Growth as this. A legitimate and just TASTE can neither be begotten, made, conceiv'd or produc'd, without the antecedent *Labour* and *Pains* of CRITICISM.

FOR this reason we presume not only to defend the Cause of CRITICKS; but to declare open War against those indolent supine *Authors*, *Performers*, *Readers*, *Auditors*, *Actors* or *Spectators*; who making their HUMOUR alone the Rule of what is *beautiful* and *agreeable*, and having no Account to give of such their HUMOUR or odd FANCY, reject the *criticizing* or *examining Art*, by which alone they are able to discover the *true* BEAUTY and WORTH of every Object.

ACCORDING to that affected *Ridicule* which these insipid Remarkers pretend to throw upon just CRITICKS, the Enjoyment of all real Arts or natural Beautys wou'd be intirely lost: Even in Behaviour and Manners we shou'd at this rate become in time as barbarous, as in our Pleasures and Diversions. I wou'd presume it, however, of these *Critic-Haters*, that they are not yet so unciviliz'd, or void of all social Sense, as to maintain, "That the most barbarous Life, or brutish Pleasure, is as desirable as the most polish'd or refin'd."

FOR my own part, when I have heard sometimes Men of reputed Ability join in with that effeminate plaintive Tone of *Invective* against CRITICKS, I have really thought they had it in their
Fancy,

Fancy, to keep down the growing Genius's of the Ch. 2.
 Youth, their Rivals, by turning them aside from
 that *Examination* and *Search*, on which all good
 Performance as well as good Judgment depends.
 I have seen many a time a well-bred Man, who
 had himself a real good TASTE, give way, with a
 malicious Complaisance, to the Humour of a Com-
 pany, where, in favour chiefly of the tender Sex,
 this soft languishing Contempt of *Criticks*, and their
 Labours, has been the Subject set a-foot. "Wretch-
 " ed Creatures! (says one) impertinent Things, these
 " *Criticks*, as ye call 'em! — As if one cou'dn't
 " know what was agreeable or pretty, without
 " their help. — 'Tis fine indeed, that one
 " shou'dn't be allow'd to fancy for one's-self. —
 " Now shou'd a thousand Criticks tell me that
 " Mr. A——'s new *Play* wa'n't the wittiest in
 " the World, I wou'dn't mind 'em, one bit."

THIS our real Man of Wit hears patiently; and
 adds, perhaps of his own, "That he thinks it,
 " truly, somewhat hard, in what relates to People's
 " Diversion and Entertainment, that they shou'd be
 " oblig'd to chuse what pleas'd *others*, and not
 " *themselves*." Soon after this he goes himself to
 the *Play*, finds one of his effeminate Companions
 commending or admiring at a wrong place. He
 turns to the next Person who sits by him, and
 asks privately, "What he thinks of his Companion's
 " *Relish*?"

SUCH is the Malice of the World! They who
 by Pains and Industry have acquir'd a real TASTE
 in Arts, rejoice in their Advantage over others,
 who have either none at all, or such as renders 'em
 ridiculous. At an *Auction* of Books, or Pictures,
 you shall hear these Gentlemen persuading every
 one "To bid for what he fancies." But, at the
 same time, they wou'd be soundly mortify'd them-
 selves, if by such as they esteem'd good Judges,
 they shou'd be found to have purchas'd by a *wrong*

Misc. 3. *Fancy, or ill Taste.* The same Gentleman who commends his Neighbour for ordering his Garden, or Apartment, *as his Humour* leads him, takes care his own shou'd be so order'd *as the best Judgments wou'd advise.* Being once a Judg himself, or but tolerably knowing in these Affairs, his Aim is not "To change the Being of Things, and bring
 " TRUTH and NATURE to his *Humour* : but, leav-
 " ing NATURE and TRUTH just as he found 'em,
 " to accommodate his *Humour* and *Fancy* to their
 " STANDARD." Wou'd he do this in a yet higher Case, he might in reality become as *wise* and *great* a MAN, as he is already a *refin'd* and *polish'd* GENTLEMAN. By *one* of these TASTES he understands how to lay out his Garden, model his House, fancy his Equipage, appoint his Table : By *the other* he learns of what Value these Amusements are in Life, and of what Importance to a Man's Freedom, Happiness, and Self-Enjoyment. For if he wou'd try effectually to acquire the real *Science* or TASTE of *Life* ; he wou'd certainly discover, " That a
 " RIGHT MIND, and GENEROUS AFFECTION,
 " had more Beauty and Charm, than all other
 " Symmetrys in the World besides." And, " That
 " a Grain of *Honesty* and *native Worth*, was of
 " more value than all the *adventitious Ornaments*,
 " *Estates*, or *Preferments* ; for the sake of which
 " some of the better sort so oft turn *Knaves* : for-
 " saking their Principles, and quitting their *Honour*
 " and *Freedom*, for a mean, timorous, shifting State
 " of *gaudy Servitude.*"

A LITTLE better TASTE (were it a *very little*) in the Affair of *Life itself*, wou'd, if I mistake not, mend the Manners, and secure the Happiness of some of our *noble Countrymen*, who come with high Advantage and a worthy *Character* into the Publick. But e'er they have long engag'd in it, their *WORTH* unhappily becomes venal. *Equipages,*
Titles,

Titles, Precedencys, Staffs, Ribbons, and other such Ch. 2.
glittering *Ware*, are taken in exchange for inward
MERIT, HONOUR, and a CHARACTER.

THIS they may account perhaps a *shreud Bargain*. But there will be found very untoward Abate-ments in it, when the matter comes to be experienc'd. They may have descended in reality from ever so glorious Ancestors, Patriots, and Sufferers for their Nation's Liberty and Welfare: They may have made their Entrance into the World upon this bottom of anticipated Fame and Honour: They may have been advanc'd on this account to Dignitys, which they were thought to have deserv'd. But when induc'd to change their honest Measures, and sacrifice their *Cause* and *Friends* to an *imaginary private Interest*; they will soon find, by Experience, that they have lost the Relish and TASTE of *Life*; and for insipid wretched *Honours*, of a deceitful kind, have unhappily exchang'd an amiable and sweet *Honour*, of a sincere and lasting Relish, and good Savour. They may, after this, act *Farces*, as they think fit, and hear *Qualitys* and *Virtues* assign'd to 'em under the *Titles* of *Graces, Excellencys, Honours*, and the rest of this mock-Praise and mimical Appellation. They may even with serious Looks be told of *Honour* and *Worth*, *their PRINCIPLE*, and *their COUNTRY*: But they know better within themselves; and have occasion to find That, after all, the World too knows better; and that their few *Friends* and *Admirers* have either a very shallow Wit, or a very profound Hypocrisy.

'TIS not in *one* Party alone that these *Purchases* and *Sales* of HONOUR are carry'd on. I can represent to my-self a noted PATRIOT, and reputed *Pillar* of the religious Part of our Constitution, who having by many and long Services, and a steady Conduct, gain'd the Reputation of thorow Zeal with his own Party, and of Sincerity and Honour with his very *Enemys*, on a sudden (the
time

Misc. 3. time being come that the Fulness of his Reward was set before him) submits complacently to the propos'd Bargain, and sells himself for what he is worth, in a vile detestable Old-Age, to which he has reserv'd the Infamy of betraying both his *Friends* and *Country*.

I CAN imagine, on the other side, one of a contrary Party; a noted Friend to LIBERTY in *Church* and *State*; an Abhorrer of the slavish Dependency on *Courts*, and of the narrow Principles of *Bigots*: Such a one, after many publick Services of note, I can see wrought upon, by degrees, to seek *Court-Preferment*; and this too under a *Patriot-Character*. But having perhaps try'd this way with less success, he is oblig'd to change his *Character*, and become a *royal Flatterer*, a *Courtier against his Nature*; submitting himself, and suing, in so much the meaner degree, as his inherent Principles are well known at Court, and to his new-adopted Party, to whom he feigns himself a *Profelyte*.

THE greater the *Genius* or *Character* is, of such a Person; the greater is his Slavery, and heavier his Load. Better had it been that he had never discover'd such a Zeal for publick Good, or signaliz'd himself in *that Party* which can with least Grace make Sacrifices of national Interests to a *Crown*, or to the *private Will*, Appetite or Pleasure of a *Prince*. For supposing such a *Genius* as this had been to act his Part of Courtship in some foreign and absolute Court; how much less infamous wou'd his Part have prov'd? How much less slavish, amidst a People who were *All Slaves*? Had he peradventure been one of that forlorn begging Troop of Gentry extant in DENMARK, or SWEDEN, since the time that those Nations lost their Libertys; had he liv'd out of a free Nation, and happily-ballanc'd Constitution; had he been either conscious of no Talent in the Affairs of Government, or of no Opportunity to exert any such, to the advantage of Mankind; Where had been

been the mighty shame, if perhaps he had employ'd Ch. 2.
 some of his Abilities in flattering like others, and
 paying the necessary Homage requir'd for Safety's
 sake, and Self-Preservation, in absolute and despo-
 tick Governments? The TASTE, perhaps, in strict-
 ness, might still be *wrong*, even in *this* hard Cir-
 cumstance: But how *inexcusable* in a quite contrary
one! For let us suppose our Courtier not only an
English-man, but of the Rank and Stem of those old
English Patriots who were wont to curb the Licen-
 tiousness of our Court, arraign its Flatterers, and
 purge away those Poisons from the Ear of Princes;
 let us suppose him of a competent Fortune and mo-
 derate Appetites, without any apparent *Luxury* or
Lavishment in his Manners: What shall we, after
 this, bring in Excuse, or as an Apology for such
 a *Choice* as his? How shall we explain this pre-
 posterous *Relish*, this odd Preference of *Subtlety* and
Indirectness, to true *Wisdom*, open *Honesty*, and *Up-
 rightness*.

'Tis easier, I confess, to give account of this
Corruption of TASTE in some noble Youth of a more
 sumptuous gay Fancy; supposing him born truly
Great, and of *honourable Descent*; with a *generous*
free MIND, as well as *ample Fortune*. Even these
Circumstances themselves may be the very Causes per-
 haps of his being thus ensnar'd. The * Elegance of his
 Fancy in outward things, may have made him over-
 look the Worth of *inward Character* and *Proportion*:
 And the Love of Grandure and Magnificence, wrong
 turn'd, may have possess'd his Imagination over-
 strongly with such things as *Frontispices*, *Parterres*,
Equipages, *trim Varlets in party-colour'd Clothes*; and
others in Gentlemens Apparel. — Magnanimous Ex-
 hibitions of *Honour* and *Generosity*! — “ In Town, a
 “ Palace and sutable Furniture! In the Country the

Misc. 3. "same; with the addition of such Edifices and
 ~~~~~ "Gardens as were unknown to our Ancestors, and  
 "are unnatural to such a Climate as GREAT BRIT-  
 "TAIN!"

MEAN while the Year runs on; but the Year's  
 Income answers not its Expence. For "Which of  
 "these Articles can be retrench'd? Which way take  
 "up, after having thus set out?" A *Princely* Fancy  
 has begot all this, and a *Princely* Slavery, and *Court-*  
*Dependence* must maintain it.

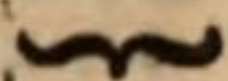
THE young Gentleman is now led into a *Chase*,  
 in which he will have slender Capture, tho Toil  
 sufficient. He is himself *taken*. Nor will he so  
 easily get out of that Labyrinth, to which he chose  
 to commit his steps, rather than to the more direct  
 and plainer Paths in which he trod before.

"Farewel that generous proud Spirit, which was  
 "wont to speak only what it approv'd, commend  
 "only whom it thought worthy, and act only  
 "what it thought right! *Favourites* must be now  
 "observ'd, *little Engines* of Power attended on, and  
 "loathsomely caress'd: an honest Man dreaded, and  
 "every free Tongue or Pen abhor'd as dangerous  
 "and reproachful." For till our Gentleman is be-  
 come wholly prostitute and shameless; till he is  
 brought to laugh at *publick Virtue*, and the very  
 Notion of *common Good*; till he has openly re-  
 nounc'd all Principles of Honour and Honesty, he  
 must in good Policy avoid those to whom he lies so  
 much expos'd, and shun that Commerce and Fami-  
 liarity which was once his chief Delight.

SUCH is the Sacrifice made to a wrong Pride,  
 and ignorant Self-Esteem; by one whose inward Cha-  
 racter must necessarily, after this manner, become  
 as mean and abject, as his outward Behaviour info-  
 lent and intolerable.

THERE are another sort of *Suiters to Power*,  
 and *Traffickers of inward WORTH and LIBERTY*  
 for outward *Gain*, whom one wou'd be naturally  
 drawn to compassionate. They are themselves of a  
 humane,



humane, compassionate, and friendly nature, Well-wishers to their Country and Mankind. They cou'd, perhaps, even embrace **P O V E R T Y** contentedly, rather than submit to any thing diminutive either of their *inward* Freedom or *national Liberty*. But what they can bear in their own Persons, they cannot bring themselves to bear in the Persons of such as are to come after them. Here the *best* and *noblest* of Affections are born down by the Excess of the *next best*, those of *Tenderness for Relations* and *near Friends*. 

**S U C H** Captives as these wou'd disdain, however, to devote themselves to any Prince or Ministry whose Ends are wholly tyrannical, and irreconcilable with the true Interest of their Nation. In other cases of a less Degeneracy, they may bow down perhaps *in the Temple of RIMMON*, support the Weight of their *supine LORDS*, and prop the Steps and ruining Credit of their *corrupt Patrons*.

**T H I S** is Drudgery sufficient for such honest Natures ; such as by hard Fate alone cou'd have been made dishonest. But as for *Pride* or *Insolence* on the account of their outward Advancement and seeming Elevation ; they are so far from any thing resembling it, that one may often observe what is very contrary in these fairer *Characters* of Men. For tho perhaps they were known somewhat *rigid* and *severe* before ; you see 'em now grown in reality *submissive* and *obliging*. Tho in Conversation formerly *dogmatical* and *over-bearing*, on the Points of State and Government ; they are now *the patientest* to hear, the *least forward* to dictate, and the readiest to embrace any entertaining Subject of Discourse, rather than that of the *Publick*, and their own *personal Advancement*.

**N O T H I N G** is so near *Virtue* as this Behaviour : And nothing so remote from it, nothing so sure a Token of the most profligate Manners, as the contrary. In a free Government, 'tis so much the Interest of every one *in Place*, who profits by the *Publick*,  
lick,



Misc. 3. lick, to demean himself with *Modesty* and *Submission*; that to appear immediately the more insolent and haughty on such an Advancement, is the mark only of a contemptible Genius, and of a want of true Understanding even in the narrow Sense of *Interest* and *private Good*.

Thus we see, after all, that 'tis not merely what we call *Principle*, but a *TASTE*, which governs Men. They may think for certain, "This is *Right*, or that *Wrong*:" They may believe "This a *Crime*, or That a *Sin*; This punishable by *Man*, or that by *God*:" yet if the *Savour* of things lies cross to *HONESTY*; if the *Fancy* be florid, and the *Appetite* high towards the subaltern Beautys and lower Order of worldly Symmetrys and Proportions; the Conduct will infallibly turn this latter way.

EVEN *Conscience*, I fear, such as is owing to religious Discipline, will make but a slight Figure, where this *TASTE* is set amiss. Among the Vulgar perhaps it may do wonders. A *Devil* and a *Hell* may prevail, where a *Jail* and *Gallows* are thought insufficient. But such is the Nature of the liberal, polish'd, and refin'd part of Mankind; so far are they from the mere Simplicity of Babes and Sucklings; that, instead of applying the Notion of a future Reward or Punishment to their immediate Behaviour in Society, they are apt, much rather, thro the whole Course of their Lives, to shew evidently that they look on the pious Narrations to be indeed no better than Childrens Tales, or the Amusement of the mere Vulgar:

\* *Esse aliquos Manes, & subterranea regna,*

\* \* \* \* \*

*Nec pueri credunt, nisi qui nondum ære lavantur.*

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\* Juven. Sat. 2. ver. 149.

SOME-

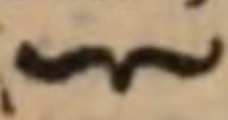


SOMETHING therefore shou'd, methinks, be Ch. 2.  
further thought of, in behalf of our generous Youths,  
towards the correcting of their TASTE, or *Relish* in  
the Concerns of *Life*. For this at last is what will  
influence. And in this respect *the Youth* alone are to  
be regarded. Some hopes there may be still conceiv'd  
of *These*. The rest are confirm'd and harden'd in  
their way. A middle-ag'd Knave (however devout  
or orthodox) is but a common Wonder: An old-  
one, is no Wonder: But a young-one is still (thank  
Heaven!) somewhat extraordinary. And I can ne-  
ver enough admire what was said once by a worthy  
Man at the first appearance of one of these young  
able Prostitutes, "That he even trembled at the  
" sight, to find Nature capable of being turn'd so  
" soon: and That he boded greater Calamity to his  
" Country from this single Example of *young Vil-*  
" *lany*, than from the Practices and Arts of all the  
" *old* Knaves in being."

LET us therefore proceed in this view, addres-  
sing our-selves to the grown *Youth* of our polite  
World. Let the Appeal be to these whose *Relish* is  
retrievable, and whose *Taste* may yet be form'd in  
*Morals*; as it seems to be, already, in *exteriour Man-*  
*ners and Behaviour*.

THAT there is really A STANDARD of this  
latter kind, will immediately, and on the first view,  
be acknowledg'd. The Contest is only, "Which  
" is *right*:——Which the *un-affected* Carriage, and  
" *just* Demeanour? And Which the *affected* and  
" *false*?" Scarce is there any-one, who pre-  
tends not to know and to decide What is *well-bred*  
and *handsom*. There are few so affectedly clownish,  
as absolutely to disown *Good-breeding*, and renounce  
the Notion of A BEAUTY in *outward Manners* and  
*Deportment*. With such as these, wherever they  
shou'd be found, I must confess, I cou'd scarce be  
tempted to bestow the least Pains or Labour towards  
convincing 'em of a *Beauty* in *inward Sentiments* and  
*Principles*. WHO-



Misc. 3.  WHOEVER has any Impression of what we call *Gentility* or *Politeness*, is already so acquainted with the DECORUM, and GRACE of things, that he will readily confess a Pleasure and Enjoyment in the very *Survey* and *Contemplation* of this kind. Now if in the way of polite Pleasure, *the Study* and *Love* of BEAUTY be essential; *the Study* and *Love* of SYMMETRY and ORDER, on which *Beauty* depends, must also be essential, in the same respect.

'TIS impossible we can advance the least in any *Relish* or *Taste* of outward Symmetry and Order; without acknowledging that the proportionate and regular State, is the truly *prosperous* and natural in every Subject. The same Features which make Deformity, create Incommodiousness and Disease. And the same Shapes and Proportions which make Beauty, afford Advantage, by adapting to Activity and Use. Even in the imitative or *designing* Arts (to which our Author so often refers) the *Truth* or *Beauty* of every Figure or Statue is measur'd from the Perfection of Nature, in her just adapting of every Limb and Proportion to the Activity, Strength, Dexterity, Life and Vigour of the particular Species or Animal *design'd*.

THUS *Beauty* and \* *Truth* are plainly join'd with the Notion of *Utility* and *Convenience*, even in the Apprehension of every ingenious Artist, the † *Ar-*

\* VOL. I. pag. 96, &c. † In GRÆCIS Operibus, nemo sub mutulo denticulos constituit, &c. Quod ergo supra Cantherios & Templa in Veritate debet esse collocatum, id in Imaginibus, si infra constitutum fuerit, mendosam habebit operis rationem. Etiamque ANTIQVI non probaverunt, neque insituerunt, &c. Ita quod non potest in Veritate fieri, id non putaverunt in Imaginibus factum, posse certam rationem habere. Omnia enim certa proprietate, & à veris NATURÆ deductis Moribus, traduxerunt in Operum perfectiones: & ea probaverunt quorum explicationes in Disputationibus rationem possunt habere VERITATIS. Itaque ex eis Originibus Symmetrias & Proportiones uniuscujusque generis constitutas reliquerunt. VITRUVIUS, lib. 4. cap. 2. whose Commentator PHILANDER may be also read on this place. See above, VOL. I. pag. 141, 226, &c. 229, 235, &c. And below, pag. 176, 177.



*the Statuary, or the Painter.* 'Tis the same in Ch. 2. *the Physician's way.* Natural *Health* is the just Proportion, *Truth*, and regular Course of things, in a Constitution. 'Tis *the inward Beauty of the Body.* And when the Harmony and just Measures of the rising Pulses, the circulating Humours, and the moving Airs or Spirits are disturb'd or lost, *Deformity* enters, and with it, *Calamity and Ruin.*

SHOU'D not this (one wou'd imagine) be still the same Case, and hold equally as to *the MIND*? Is there nothing *there* which tends to Disturbance and Dissolution? Is there no natural Tenour, Tone or Order of the Passions or Affections? No *Beauty*, or *Deformity* in this *moral* kind? Or allowing that there really is; must it not, of consequence, in the same manner, imply *Health* or *Sickliness*, *Prosperity* or *Disaster*? Will it not be found in this respect, above all, "That what is \* BEAUTIFUL is Har-  
" monious

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\* This is the HONESTUM, the PULCHRUM, τὸ Καλόν, on which our Author lays the stress of VIRTUE, and the Merits of this Cause; as well in his other Treatises, as in this of *Soliloquy* here commented. This *Beauty* the ROMAN Orator, in his rhetorical way, and in the Majesty of Stile, cou'd express no otherwise than as *A Mystery*. "HONESTUM igitur id intelligimus, quod tale est, ut, detractâ omni utilitate, sine ullis præmiis fructibusve, per seipsum possit jure laudari. Quod quale sit, non tam definitione quâ sum usus intelligi potest (quam aliquantum potest) quam COMMUNI omnium JUDICIO, & optimi cujusque studiis, atque factis; qui permulta ob eam unam causam faciunt, quia decet, quia rectum, quia honestum est; etsi nullum consecuturum emolumentum vident." Our Author, on the other side, having little of the Orator, and less of the Constraint of Formality belonging to some graver Characters, can be more familiar on this occasion: and accordingly descending, without the least scruple, into whatever Stile, or Humour; he refuses to make the least Difficulty or *Mystery* of this matter. He pretends, on this head, to claim the Assent not only of Orators, Poets, and the higher Virtuosi, but even of the Beaux themselves, and such as go no farther than the Dancing-Master to seek for *Grace* and *Beauty*. He pretends, we see, to fetch this *natural Idea* from as familiar Amusements as Dress, Equipage, the Tiring-Room, or Toy-shop. And thus in his proper manner of SOLILOQUY, or *Self-Discourse*, we may imagine him



Misc. 3. “ *monious and Proportionable*; what is Harmonious and  
 “ *Proportionable*, is TRUE; and what is at once  
 “ both *Beautiful and True*, is, of consequence, *Agree-*  
 “ *able and Good*?”

WHERE

---

him running on: beginning perhaps with some particular *Scheme* or fancy'd *Scale* of BEAUTY, which, according to his Philosophy, he strives to erect; by distinguishing, sorting, and dividing into Things *animate*, *in-animate*, and *mixt*: as thus.

In the IN-ANIMATE; beginning from those *regular Figures* and *Symmetrys* with which Children are delighted; and proceeding gradually to the Proportions of *Architecture* and the other *Arts*. — The same in respect of *Sounds* and MUSIC. From beautiful Stones, Rocks, *Minerals*; to *Vegetables*, Woods, aggregate Parts of the World, Seas, Rivers, Mountains, Vales. — The *Globe*. — Celestial Bodies, and their Order. The higher *Architecture* of Nature. — NATURE her-self, consider'd as *Inanimate* and *Passive*.

In the ANIMATE; from *Animals*; and their several Kinds, Tempers, Sagacities, to *Men*. — And from single *Persons* of Men, their private *Characters*, Understandings, *Genius's*, Dispositions, Manners; to Publick Societys, *Communitys* or *Commonwealths*. — From Flocks, Herds, and other natural *Assemblages* or *Groupes* of living Creatures, to human Intelligencys and Correspondencys, or whatever is higher in the kind. The Correspondence, Union, and Harmony of NATURE her-self, consider'd as *animate* and intelligent.

In the MIXT; as in a *single Person* (a Body and a Mind) the Union and Harmony of this kind, which constitutes the real *Person*: and the Friendship, Love, or whatever other Affection is form'd on such an Object. A *Household*, a *City*, or *Nation*, with certain Lands, Buildings, and other Appendices, or local Ornaments, which jointly form that agreeable Idea of *Home*, *Family*, *Country*.

“ And what of this?” (says an airy Spark, no Friend to Meditation or deep Thought) “ What means this *Catalogue*, or  
 “ *Scale*, as you are pleas'd to call it? Only, Sir, to  
 “ satisfy my-self, That I am not alone, or single in a certain  
 “ Fancy I have of a thing call'd BEAUTY; That I have  
 “ almost the whole World for my Companions; and That each  
 “ of us *Admirers* and earnest *Pursuers* of BEAUTY (such  
 “ as in a manner we *All* are) if peradventure we take not a  
 “ certain Sagacity along with us, we must err widely, range ex-  
 “ travagantly, and run ever upon a false Scent. We may (in  
 “ the Sportsman's Phrase) *have many Hares afoot*, but shall stick  
 “ to no real *Game*, nor be fortunate in *any Capture* which may  
 “ content us.

“ See with what Ardour and Vehemence, the young Man,  
 “ neglecting his proper Race and Fellow-Creatures, and for-  
 “ getting what is *Decent*, *Handsom*, or *Becoming* in human Af-  
 “ fairs, pursues these SPECIES in those common Objects of  
 “ his



WHERE then is this BEAUTY or *Harmony* to Ch. 2.  
be found? How is this SYMMETRY to be disco-  
ver'd and apply'd? Is it any other *Art* than that of  
PHILOSOPHY, or *the Study of inward Numbers and*  
*Proportions*, which can exhibit this in Life? If no  
other;

---

“ his Affection, a *Horse*, a *Hound*, a *Hawk*! ——— What  
 “ Doting on these *Beautys*! ——— What Admiration of  
 “ the *Kind* it-self! And of the particular *Animal*, what Care,  
 “ and in a manner Idolatry and Consecration; when the Beast  
 “ belov'd is (as often happens) even set apart from use, and only  
 “ kept to gaze on, and feed the enamour'd Fancy with highest  
 “ Delight! ——— See! in another Youth not so forgetful of Hu-  
 “ man Kind, but remembering it still in a wrong way! a *Φιλό-*  
 “ *καλόν* of another sort, a CHÆREA. *Quàm elegans for-*  
 “ *marum Spectator*! ——— See! as to other *Beautys*, where there  
 “ is no Possession, no Enjoyment or Reward, but barely seeing  
 “ and admiring: as in the *Virtuoso-Passion*, the Love of *Painting*,  
 “ and the *Designing Arts* of every kind, so often observ'd. ———  
 “ How fares it with our *Princely Genius*, our *Grandee* who assem-  
 “ bles all these *Beautys*, and within the Bounds of his sumptuous  
 “ Palace incloses all these Graces of a thousand kinds? ———  
 “ What Pains! Study! Science! ——— Behold the Disposition  
 “ and Order of these finer sorts of Apartments, Gardens, *Villa's*!  
 “ ——— The kind of *Harmony* to the Eye, from the various  
 “ Shapes and Colours agreeably mixt, and rang'd in Lines, in-  
 “ tercrossing without confusion, and fortunately co-incident. ———  
 “ A *Parterre*, *Cypress's*, *Groves*, *Wildernesses*. ——— Statues,  
 “ here and there, of *Virtue*, *Fortitude*, *Temperance*. ——— *Hero's-*  
 “ *Busts*, *Philosophers-Heads*; with futable *Motto's* and *Inscrip-*  
 “ *tions*. ——— Solemn Representations of things deeply natural.  
 “ ——— *Caves*, *Grotto's*, *Rocks*. ——— *Urns* and *Obelisks* in retir'd  
 “ places, and dispos'd at proper distances and points of Sight:  
 “ with all those Symmetrys which silently express a reigning Or-  
 “ der, *Peace*, *Harmony*, and *Beauty*! ——— But what is there an-  
 “ swerable to this, in the MINDS of the *Possessors*? ——— What  
 “ *Possession* or *Propriety* is theirs? What *Constancy* or *Security* of En-  
 “ joyment? What *Peace*, what *Harmony* WITHIN? ” ———  
 “ Thus our MONOLOGIST, or *Self-discoursing* Author, in  
 his usual Strain; when incited to the Search of BEAUTY and  
 the DECORUM, by vulgar Admiration, and the universal  
 Acknowledgment of the SPECIES in outward Things, and  
 in the meaner and subordinate Subjects. By this inferiour Species,  
 it seems, our strict Inspector disdains to be allur'd: And refusing  
 to be captivated by any thing less than the superiour, original,  
 and genuine Kind; he walks at leisure, without Emotion, in deep  
 philosophical Reserve, thro all these pompous Scenes; passes un-  
 concernedly by those Court-Pageants, the illustrious and much-  
 envy'd Potentates of the Place; overlooks the Rich, the Great,  
 and even the Fair: Feeling no other Astonishment than what is  
 accidentally



Misc. 3. other ; Who, then, can possibly have A TASTE of this kind, without being beholden to PHILOSOPHY ? Who can admire the *outward* Beautys, and not recur instantly to the *inward*, which are the most real and essential, the most naturally affecting, and of the highest Pleasure, as well as Profit and Advantage ?

IN so short a compass does that Learning and Knowledg lie, on which *Manners* and *Life* depend. 'Tis *We our-selves* create and form our TASTE. If we resolve to have it *just* ; 'tis in our power. We may esteem and value, approve and disapprove, as we wou'd wish. For who wou'd not rejoice to be always equal and consonant to himself, and have constantly that Opinion of things which is natural and proportionable ? But who dares search OPINION to the bottom, or call in question his *early* and *prepossessing* TASTE ? Who is so just to himself, as to recal his FANCY from the power of *Fashion* and

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accidentally rais'd in him, by the View of these Impostures, and of this specious *Snare*. For here he observes those Gentlemen chiefly to be caught and fastest held, who are the highest Ridiculers of such Reflections as his own, and who in the very height of this Ridicule prove themselves the impotent Contemners of a SPECIES, which, whether they will or no, they ardently pursue : Some, in a *Face*, and certain regular Lines, or Features : Others in a *Palace* and *Apartments* : Others in an *Equipage* and *Dress*. — “ O EFFEMINACY ! EFFEMINACY ! “ Who wou'd imagine this cou'd be the *Vice* of such as appear “ no inconsiderable Men ? — But *Person* is a Subject of Flattery which reaches beyond the Bloom of Youth. The experienced Senator and aged General, can, in our days, dispense “ with a *Toilet*, and take his outward Form into a very extraordinary Adjustment and Regulation. — All *Embellishments* “ are affected, besides the true. And thus, led by Example, “ whilst we run in search of *Elegancy* and *Neatness* ; pursuing “ BEAUTY ; and adding, as we imagine, more Lustre and “ Value to our own *Person* ; we grow, in our real *Character* and “ truer SELF, *deform'd* and *monstrous*, *servile* and *abject* ; “ stooping to the lowest Terms of Courtship ; and sacrificing all “ internal Proportion, all *intrinsick* and *real* BEAUTY and “ WORTH, for the sake of Things which carry scarce a Shadow of the Kind.” *Supra*, VOL. II. pag. 256, &c. and VOL. I. pag. 93, &c. and pag. 227.

*Education,*



*Education*, to that of REASON? Cou'd we, however, Ch. 2.  
be thus courageous; we shou'd soon settle in our-  
selves such an *Opinion* of GOOD as wou'd secure  
to us an *invariable*, *agreeable*, and *just* TASTE in  
Life and Manners.

THUS HAVE I endeavour'd to tread in my  
*Author's* steps, and prepare the Reader for the seri-  
ous and downright Philosophy, which even in this  
\* last commented Treatise, our Author keeps still as a  
Mystery, and dares not formally profess. His pre-  
tence has been to *advise Authors*, and polish *Stiles*;  
but his Aim has been to correct *Manners*, and regu-  
late *Lives*. He has affected SOLILOQUY, as pre-  
tending only to censure Himself; but he has taken  
occasion to bring others into his Company, and  
make bold with *Personages* and *Characters* of no infe-  
rior Rank. He has given Scope enough to Raillery  
and Humour; and has intrench'd very largely on  
the Province of us *Miscellanarian* Writers. But the  
Reader is † now about to see him in a new aspect,  
“ a formal and profess'd *Philosopher*, a *System-Writer*,  
“ a *Dogmatist*, and *Expounder*.” — *Habes confiten-*  
*tem reum*.

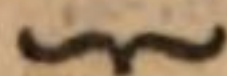
So to his PHILOSOPHY I commit him. Tho,  
according as my Genius and present Disposition will  
permit, I intend still to accompany him at a dis-  
tance, keep him in sight, and convoy him, the best  
I am able, thro the dangerous Seas he is about to  
pass.

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\* *Viz.* Treatise III. (ADVICE to an Author) VOL. I.

† *Viz.* In Treatise IV. (The INQUIRY, &c.) VOL. II.






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## MISCELLANY IV.

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### CHAP. I.

*Connexion and Union of the Subject-Treatises. —*  
*PHILOSOPHY in form. — Metaphysicks. — Ego-*  
*ity. Identity. — Moral Footing. — Proof and Dis-*  
*cipline of the Fancys. — Settlement of OPINION.*  
*— Anatomy of the Mind. — A Fable.*

**W**E have already, in the beginning of our preceding *Miscellany*, taken notice of our Author's Plan, and the Connection and Dependency of his \* *Joint-Tracts*, comprehended in two preceding Volumes. We are now, in our Commentator-Capacity, arriv'd at length to his *second* Volume, to which the three Pieces of his *first* appear preparatory. That they were really so design'd; the *Advertisement* to the first Edition of his *Soliloquy* is a sufficient Proof. He took occasion there, in a line or two, under the name of his *Printer*, or (as he otherwise calls him) his *Amanuensis*, to prepare us for a more elaborate and methodical Piece which was to follow. We have the System now before us. Nor need we wonder, such as it is, that it came so hardly into the World, and that our Author has been deliver'd of it with so much difficulty, and

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\* Above, pag. 94. And below, 193, 194, &c.



after so long a time. His *Amanuens* and he, were Ch. 1.  
not, it seems, heretofore upon such good Terms of  
Correspondence. Otherwise such an unshapen *Fæ-*  
*tus*, or false Birth, as that of which our Author in  
his \* Title-page complains, had not formerly ap-  
pear'd abroad. Nor had it ever risen again in its  
more decent Form, but for the accidental Publica-  
tion of our Author's First † Letter, which, by a  
necessary Train of Consequences, occasion'd the re-  
vival of this abortive Piece, and gave Usherance to  
its Companions.

It will appear therefore in this *Joint-Edition* of  
our Author's *Five Treatises*, that the *Three* former  
are preparatory to the *Fourth*, on which we are now  
enter'd; and the *Fifth* (with which he concludes)  
a kind of *Apology* for this reviv'd Treatise concern-  
ing *Virtue and Religion*.

As for his *Apology* (particularly in what re-  
lates to *reveal'd Religion*, and a *World to come*) I com-  
mit the Reader to the Disputant Divines, and Gen-  
tlemen, whom our Author has introduc'd in that  
concluding Piece of *Dialogue-Writing*, or *Rhapsodi-*  
*cal Philosophy*. Mean while, we have here no other  
part left us, than to enter into the *dry Philosophy*,  
and *rigid Manner* of our Author; without any *Ex-*  
*cursions* into various Literature; without help from  
the *Comick* or *Tragick Muse*, or from the Flowers of  
*Poetry* or *Rhetorick*.

SUCH is our present Pattern, and strict *moral*  
*Task*; which our more humorous Reader fore-  
knowing, may immediately, if he pleases, turn over;  
skipping (as is usual in many grave Works) a Chap-  
ter or two, as he proceeds. We shall, to make  
amends, endeavour afterwards, in our following  
MISCELLANY, to entertain him again with more  
cheerful Fare, and afford him a *Dessert*, to rectify his  
Palat, and leave his Mouth at last in good relish.

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\* *Viz.* To the INQUIRY (Treatise IV.) VOL. II.

† *Viz.* Letter of Enthusiasm, VOL. I.



Misc. 4. To the *patient* and *grave* READER, therefore, who in order to *moralize*, can afford to retire into his Closet, as to some religious or devout Exercise, we presume thus to offer a few Reflections, in the Support of our Author's profound INQUIRY. And accordingly, we are to imagine our Author speaking, as follows.

HOW LITTLE regard soever may be shewn to that *moral Speculation* or INQUIRY, which we call the *Study of our-selves*; it must, in strictness, be yielded, That all Knowledg whatsoever depends upon this *previous-one*: "And that we can in reality be assur'd of nothing, till we are first assur'd of What *we are* OUR-SELVES." For by this alone we can know what *Certainty* and *Assurance* is.

THAT there is *something* undoubtedly which *thinks*, our very Doubt it-self and scrupulous Thought evinces. But in *what Subject* that Thought resides, and how *that Subject* is continu'd *one and the same*, so as to answer constantly to the suppos'd Train of Thoughts or Reflections which seem to run so harmoniously thro a long Course of Life, with the *same* relation still to one *single* and *self-same* PERSON; this is not a Matter so easily or hastily decided, by those who are nice Self-Examiners, or Searchers after *Truth* and *Certainty*.

'T WILL not, in this respect, be sufficient for us to use the seeming *Logick* of a famous \* Modern, and say "*We think*: therefore *We are*." Which is a notably invented Saying, after the Model of that like Philosophical Proposition; That "*What is, is*." — Miraculously argu'd! "*If I am; I am;*" — Nothing more certain! For the Ego or I, being establish'd in the first part of the Proposition, the *Ergo*, no doubt, must hold it good in the latter. But the Question is, "*What constitutes the WE or I?*" And, "*Whether the I of this instant, be the same*"



“with that of any instant preceding, or to come.” Ch. I.  
 For we have nothing but *Memory* to warrant us: And *Memory* may be false. We may believe we have thought and reflected thus or thus: But we may be mistaken. We may be conscious of that, as *Truth*; which perhaps was no more than *Dream*: and we may be conscious of that as a *past Dream*, which perhaps was never before so much as dreamt of.

THIS is what *Metaphysicians* mean, when they say, “That *Identity* can be prov’d only by *Consciousness*; but that *Consciousness* withal, may be as well false as real, in respect of what is past.” So that the same successional *We* or *I* must remain still, on this account, undecided.

To the force of this Reasoning I confess I must so far submit, as to declare that for my own part, I take my Being upon *Trust*. Let others philosophize as they are able: I shall admire their strength, when, upon this Topick, they have refuted what able *Metaphysicians* object, and *PYRRHONISTS* plead in their own behalf.

MEAN while, there is no Impediment, Hindrance, or Suspension of *Action*, on account of these wonderfully refin’d *Speculations*. Argument and Debate go on still. Conduct is settled. Rules and Measures are given out, and receiv’d. Nor do we scruple to act as resolutely upon the mere Supposition that *we are*, as if we had effectually prov’d it a thousand times, to the full satisfaction of our *Metaphysical* or *Pyrrhonian* Antagonist.

THIS to me appears sufficient Ground for a *Moralist*. Nor do I ask more, when I undertake to prove the reality of *VIRTUE* and *MORALS*.

IF it be certain that I AM; ’tis certain and demonstrable WHO and WHAT I ought to be, even on my own account, and for the sake of my own private Happiness and Success. For thus I take the liberty to proceed.

THE *Affections*, of which I am conscious, are either GRIEF or JOY; DESIRE, or AVERSION.  
 For



Misc. 4. For whatever mere *Sensation* I may experience ; if it amounts to neither of these, 'tis indifferent, and no way *affects* me.

T H A T which causes *Joy* and *Satisfaction* when present, causes *Grief* and *Disturbance* when absent : And that which causes *Grief* and *Disturbance* when present, does, when absent, by the same necessity occasion *Joy* and *Satisfaction*.

T H U S LOVE (which implies *Desire*, with *Hope* of Good) must afford occasion to *Grief* and *Disturbance*, when it acquires not what it earnestly seeks. And HATRED (which implies *Aversion*, and *Fear* of Ill) must, in the same manner, occasion *Grief* and *Calamity*, when that which it earnestly shun'd, or wou'd have escap'd, remains present, or is altogether unavoidable.

T H A T which being *present* can never leave the Mind at rest, but must of necessity cause *Aversion*, is its ILL. But that which can be sustain'd without any *necessary Abhorrence*, or *Aversion*, is not its ILL ; but remains *indifferent* in its own nature ; the ILL being in the Affection only, which wants redress.

I N the same manner, that which being *absent*, can never leave the Mind at rest, or without *Disturbance* and *Regret*, is of necessity its GOOD. But that which can be *absent*, without any *present* or *future Disturbance* to the Mind, is not its GOOD, but remains *indifferent* in its own nature. From whence it must follow, That the Affection towards it, as *suppos'd* GOOD, is an *ill* Affection, and creative only of *Disturbance* and *Disease*. So that the AFFECTIONS of *Love* and *Hatred*, *Liking* and *Dislike*, on which the Happiness or Prosperity of the Person so much depends, being influenc'd and govern'd by OPINION ; the highest *Good* or *Happiness* must depend on *right Opinion*, and the highest *Misery* be deriv'd from *wrong*.

To explain this, I consider, for instance, the Fancy or Imagination I have of *Death*, according as



I find this Subject naturally passing in my Mind. Ch. I. To this *Fancy*, perhaps, I find united an *OPINION* OR *APPREHENSION* of *Evil* and *Calamity*. Now the more my *Apprehension* of this *Evil* increases; the greater, I find, my *Disturbance* proves, not only at the approach of the suppos'd *Evil*, but at the very distant Thought of it. Besides that, the *Thought* itself will of necessity so much the oftner recur, as the *Aversion* or *Fear* is violent, and increasing.

FROM this suppos'd *Evil* I must, however, fly with so much the more earnestness, as the *OPINION* of the *Evil* increases. Now if the Increase of the *Aversion* can be no Cause of the Decrease or Diminution of the *Evil* it-self, but rather the contrary; then the Increase of the *Aversion* must necessarily prove the Increase of *Disappointment* and *Disturbance*. And so on the other hand, the Diminution or Decrease of the *Aversion* (if this may any way be effected) must of necessity prove the Diminution of inward *Disturbance*, and the better Establishment of inward *Quiet* and *Satisfaction*.

AGAIN, I consider with my-self, That I have the \* *Imagination* of something BEAUTIFUL, GREAT, and BECOMING in Things. This *Imagination* I apply perhaps to such Subjects as *Plate*, *Jewels*, *Apartments*, *Coronets*, *Patents of Honour*, *Titles*, or *Precedencys*. I must therefore naturally seek these, not as mere Conveniencys, Means, or Helps in Life (for as such my *Passion* cou'd not be so excessive towards 'em) but as EXCELLENT in themselves, necessarily attractive of my *Admiration*, and directly and immediately causing my *Happiness*, and giving me *Satisfaction*. Now if the *PASSION* rais'd on this *Opinion* (call it *Avarice*, *Pride*, *Vanity*, or *Am-*

\* Of the necessary Being and Prevalency of some such *IMAGINATION* or *SENSE* (natural and common to all Men, irresistible, of original Growth in the Mind, the Guide of our Affections, and the Ground of our *Admiration*, *Contempt*, *Shame*, *Honour*, *Disdain*, and other natural and unavoidable Impressions) see VOL. I. pag. 93, 94, 226, 227. VOL. II. pag. 20, 21, 256, 272, 273, 278, 279. And above, p. 24, 5, 6, &c. 125, 6, 7, 8. in the Notes.



Misc. 4. *bition*) be indeed incapable of any real Satisfaction, even under the most successful Course of Fortune; and then too, attended with perpetual Fears of Disappointment and Loss: how can the Mind be other than miserable, when possess'd by it? But if instead of forming thus *the Opinion of Good*: if instead of placing WORTH or EXCELLENCE in these *outward* Subjects, we place it, where it is truest, in *the Affections or Sentiments*, in the governing Part and *inward Character*; we have then the full Enjoyment of it within our power: The *Imagination or Opinion* remains steady and irreversibile: And the *Love, Desire* and *Appetite* is answer'd; without Apprehension of Loss or Disappointment.

HERE therefore arises Work and Employment for us *Within*. "To regulate FANCY, and rectify \* OPINION, on which all depends." For if our *Loves, Desires, Hatreds* and *Aversions* are left to themselves; we are necessarily expos'd to endless Vexation and Calamity: But if these are found capable of Amendment, or in any measure flexible or variable by *Opinion*; we ought, methinks, to make trial, at least, how far we might by this means acquire Felicity and Content.

ACCORDINGLY, if we find it evident, on one hand, that by indulging any wrong Appetite (as either *Debauch, Malice, or Revenge*) the Opinion of the *false Good* increases; and the Appetite, which

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\* "Οτι πάντα ἡ ὑπόληψις καὶ αὐτὴ ὅπῃ σοί. Ἄρον εἰν ὅτε θέλεις τὴν ὑπόληψιν, καὶ ὥσπερ κάμψαντι τὴν ἄκραν Γαλήνην, σαθὰρὰ πάντα καὶ κόλπτῃ ἀκύμων. Μ. Αντ. βιβ. ιζ'.

Ὡς ὅν ἐστιν ἡ λεκάνη τῆς ὕδατος, τοιῦτον ἡ ψυχὴ. Ὡς ὅν ἡ αὐγὴ ἡ προσπίπτουσα τῷ ὕδατι, τοιῦτον αἱ φαντασίαι. Ὡς ὅν ἐν τῷ ὕδατι κινηθῇ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινεῖσθαι· καὶ μὲν τοὶ κινεῖται· καὶ ὅταν τρέμῃ σκολωθῇ τίς, εἴ τις αἰτέχναι καὶ αἰ ἀρεταὶ συγχέοντο, ἀλλὰ τὸ πνεῦμα ἐφ' ὃ εἰσι κατασάντῃ, καθίσταται κακείνα. App. βιβ. γ'. κεφ. γ'. See VOL. I. pag. 126, &c. 199, 200, 218, &c. And VOL. II. pag. 283.



is a *real Ill*, grows so much the stronger: we may be Ch. I.  
as fully assur'd, on the other hand, that by restraining  
this Affection, and nourishing a contrary sort in op-  
position to it; we cannot fail to diminish what is *Ill*,  
and increase what is properly our *Happiness* and *Good*.

ON this account, a Man may reasonably con-  
clude, "That it becomes him, by working upon  
" his own Mind, to withdraw the *Fancy* or *Opinion*  
" of *GOOD* or *ILL* from that to which justly and  
" by necessity it is not join'd; and apply it, with  
" the strongest Resolution, to that with which it  
" naturally agrees." For if the *Fancy* or *Opinion* of  
*Good* be join'd to what is not durable, nor in my  
power either to acquire or to retain; the more such  
an *Opinion* prevails, the more I must be subject to  
Disappointment and Distress. But if there be that  
to which, whenever I apply the *Opinion* or *Fancy* of  
*Good*, I find the *Fancy* more consistent, and the *Good*  
more durable, solid, and within my Power and Com-  
mand; then the more such an *Opinion* prevails in  
me, the more Satisfaction and Happiness I must  
experience.

Now if I join the *Opinion* of *Good* to the Pos-  
sessions of the MIND; if it be in the *Affections* them-  
selves that I place my highest Joy, and in those Ob-  
jects, whatever they are, of inward Worth and  
Beauty (such as *Honesty*, *Faith*, *Integrity*, *Friendship*,  
*Honour*) 'tis evident I can never possibly, in this re-  
spect, rejoice amiss, or indulge my-self too far in  
the Enjoyment. The greater my Indulgence is, the  
less I have reason to fear either Reverse or Dis-  
appointment.

THIS, I know, is far contrary in another Regi-  
men of Life. The Tutorage of FANCY and PLEA-  
SURE, and the easy Philosophy of taking that for  
*Good* which \* *pleases me*, or which I fancy merely,  
will, in time, give me Uneasiness sufficient. 'Tis  
plain, from what has been debated, That the less

\* VOL. I. pag. 208. VOL. II. pag. 148.



Misc. 4. *fanciful* I am, in what relates to my Content and Happiness, the more powerful and absolute I must be, in Self-Enjoyment and the Possession of my Good. And since 'tis *Fancy* merely, which gives the force of Good, or power of passing as such, to Things of Chance and outward Dependency; 'tis evident, that the more I take from *Fancy* in this respect, the more I confer upon *my-self*. As I am less led or betray'd by *Fancy* to an Esteem of what depends on *others*; I am the more fix'd in the Esteem of what depends on *my-self* alone. And if I have once gain'd the *Taste* of \* **LIBERTY**, I shall easily understand the force of this Reasoning, and know both my *true SELF* and **INTEREST**.

THE Method therefore requir'd in this my inward Oeconomy, is, to make those *Fancys* themselves the Objects of my Aversion which justly deserve it; by being the Cause of a wrong Estimation and Measure of *Good* and *Ill*, and consequently the Cause of my Unhappiness and Disturbance.

ACCORDINGLY (as the learned Masters in this Science advise) we are to begin rather † by the *averse*,  
than

\* VOL. II. pag. 280. And below, pag. 208, &c.

† Ἄρον ἐν τὴν ἐκκλησίαν ἀπὸ πάντων τῶν ἐκ ἐφ' ἡμῖν, καὶ μετὰ τὰς ὅτι τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. Εὐχ. κεφ. ζ'.

Ὁρεξίν ἀραί σε δεῖ παντὲς, ἐκκλησίαν ὅτι μόνον μετὰ θεῖναι τὰ προαιρετικά. App. βιβ. γ. κεφ. κβ. This subdued or moderated *Admiration* or *Zeal* in the highest Subjects of *Virtue* and *Divinity*, the Philosopher calls *σύμμετρον καὶ κατισχυμένον* τὴν Ὁρεξίν; the contrary Disposition, τὸ ἄλογον καὶ ὠσικόν. Βιβ. γ. κεφ. κς. The Reason why this over-forward Ardour and Pursuit of high Subjects runs naturally into Enthusiasm and Disorder, is shewn in what succeeds the first of the Passages here cited; *ὅτι τῶν ὅ ἐφ' ἡμῖν, ὅσον ὀρέγεσθαι καλὸν ἂν, εἰδὲν εἰδέπω σοι πάρεστι*. And hence the repeated Injunction, Ἀπόχεσθαι παντὲς ἀπάσιν ὀρέξεως, ἵνα ποτὲ καὶ εὐλόγως ὀρεχθῆς· εἰ δ' εὐλόγως, ὅταν ἔχῃς τί ὦ σεαυτῷ ἀγαθὸν εὖ ὀρεχθῆς. Βιβ. γ. κεφ. ιγ. To this **HORACE**, in one of his latest Epistles of the deeply philosophical kind, alludes.



than by the *prone* and *forward* Disposition. We are Ch. 1.  
to work rather by the weaning than the ingaging  
Passions: since if we give way chiefly to *Inclination*,  
by loving, applauding, and admiring what is *Great*  
and *Good*, we may possibly, it seems, in some high  
Objects of that kind, be so amus'd and extasy'd,  
as to lose our-selves, and miss our proper Mark,  
for want of a steady and settled Aim. But being  
more sure and infallible in what relates to our *Ill*,  
we shou'd begin, they tell us, by applying our  
Aversion, on that side, and raising our Indignation  
against those Meannesses of Opinion, and Sentiment,  
which are the Causes of our Subjection, and Per-  
plexity.

THUS the COVETOUS FANCY, if consider'd as  
the Cause of Misery (and consequently detested as a  
real Ill) must of necessity abate: And the AMBI-  
TIOUS FANCY, if oppos'd in the same manner,  
with Resolution, by better Thought, must resign it-  
self, and leave the Mind free, and disincumber'd in  
the pursuit of its better Objects.

*Insani sapiens nomen ferat, æquus iniqui,  
Ultra quam satis est Virtutem si petat ipsam.* Ep. 6. lib. 1.

And in the beginning of the Epistle,

*Nil admirari propè res est una, Numici,  
Solaque quæ posset facere & servare beatum.* Ibid.

For tho these first Lines (as many other of HORACE's  
on the Subject of Philosophy) have the Air of the EPICU-  
REAN Discipline and LUCRETIAN Stile; yet, by the  
whole taken together, it appears evidently on what System of  
antient Philosophy this Epistle was form'd. Nor was this Pro-  
hibition of the *wondering* or *admiring* Habit, in early Students,  
peculiar to one kind of Philosophy alone. It was common to  
many; however the Reason and Account of it might differ, in  
one Sect from the other. The PYTHAGOREANS suffi-  
ciently check'd their TYRO's, by silencing them so long on  
their first Courtship to *Philosophy*. And tho *Admiration*, in the  
Peripatetick Sense, as above-mention'd, may be justly call'd  
the inclining Principle or first Motion to PHILOSOPHY;  
yet this Mistress, when once espous'd, teaches us to *admire*,  
after a different manner from what we did before. See above,  
pag. 29. And VOL. I. pag. 28.



Misc. 4. NOR is the Case different in the Passion of  
 ~ COWARDICE, or FEAR OF DEATH. For if we  
 leave this Passion *to it-self* (or to certain *Tutors* to  
 manage for us) it may lead us to the most anxious  
 and tormenting State of Life. But if it be oppos'd  
 by sounder Opinion, and a just Estimation of things,  
 it must diminish of course: And the natural Result  
 of such a Practice must be, the Rescue of the Mind  
 from numberless Fears, and Miserys of other kinds.

THUS at last a MIND, by knowing *it-self*, and  
 its own proper Powers and Virtues, becomes *free*,  
 and independent. It sees its Hindrances and Ob-  
 structions, and finds they are wholly from *it-self*,  
 and from *Opinions wrong-conceiv'd*. The more it  
 conquers in this respect (be it in the least particu-  
 lar) the more it is its own *Master*, feels its own *na-  
 tural* LIBERTY, and congratulates with it-self on  
 its own *Advancement* and *Prosperity*.

WHETHER some who are call'd *Philosophers* have  
 so apply'd their Meditations, as to understand any  
 thing of this Language, I know not. But well I  
 am assur'd that many an *honest* and *free-hearted Fel-  
 low*, among the *vulgar Rank* of *People*, has naturally  
 some kind of Feeling or Apprehension of this Self-  
 Enjoyment; when refusing to act for Lucre or out-  
 ward Profit, the Thing which from his Soul he ab-  
 hors, and thinks below him; he goes on, with  
 harder Labour, but more Content, in his direct  
 plain Path. He is secure *within*; free of what the  
 World calls *Policy*, or *Design*; and sings (according  
 to the old *Ballad*)

*My Mind to me a Kingdom is, &c.*

Which in *Latin* we may translate,

\* ————— *Et meâ*  
*Virtute me involvo, probamque*  
*Pauperiem sine dote quæro.*

• Horat. Od. 29. lib. 3.

BUT



BUT I FORGET, it seems, that I am now Ch. 1. speaking in the Person of our *grave* INQUIRER. I shou'd consider I have no Right to vary from the Pattern he has set; and that whilst I accompany him in this particular Treatise, I ought not to make the least Escape out of the high Road of Demonstration, into the diverting Paths of *Poetry*, or *Humour*.

As grave however as MORALS are presum'd in *their own nature*, I look upon it as an essential matter in their Delivery, to take now and then the natural Air of *Pleasantry*. The first MORALS which were ever deliver'd in the World, were in *Parables*, *Tales*, or *Fables*. And the latter and most consummate Distributers of Morals, in the very politest times, were great *Tale-Tellers* and Retainers to honest ÆSOP.

AFTER all the regular *Demonstrations* and *Deductions* of our grave Author, I dare say 'twou'd be a high Relief and Satisfaction to his Reader, to hear an *Apologue*, or *Fable*, well told, and with such humour as to need no sententious *Moral* at the end, to make the application.

As an Experiment in this case, let us at this instant imagine our grave *Inquirer* taking pains to shew us, at full length, the unnatural and unhappy Excursions, Rovings, or Expeditions of our ungo-vern'd FANCYS and OPINIONS over a World of *Riches*, *Honours*, and other ebbing and flowing Goods. He performs this, we will suppose, with great Sagacity, to the full measure and scope of our Attention. Mean while, as full or satiated as we might find our-selves of serious and solid Demonstration, 'tis odds but we might find Vacancy still sufficient to receive Instruction by another Method. And I dare answer for Success, shou'd a merrier *Moralist* of the ÆSOPÆAN-School present himself; and, hearing of this *Chace* describ'd by our *Philosopher*, beg leave to represent it to the life, by a homely *Cur* or two, of his Master's ordinary Breed.



Misc. 4. “Two of this Race (he wou’d tell us) having  
 “been daintily bred, and in high thoughts of what  
 “they call’d *Pleasure* and *good Living*, travel’d once  
 “in quest of Game and Rarities, till they came by  
 “accident to the Sea-side. They saw there, at a  
 “distance from the shore, some floating pieces of a  
 “Wreck, which they took a fancy to believe some  
 “wonderful rich *Dainty*, richer than *Ambergreese*, or  
 “the richest Product of the Ocean. They cou’d  
 “prove it, by their Appetite and Longing, to be  
 “no less than *Quintessence of the Main*, *ambrosial*  
 “*Substance*, the *Repast of marine Deitys*, surpassing  
 “all which *Earth* afforded.——By these rhetorical  
 “Arguments, after long Reasoning with one an-  
 “other in this florid Vein, they proceeded from one  
 “Extravagance of Fancy to another; till they came  
 “at last to this issue. Being unaccustom’d to Swim-  
 “ming, they wou’d not, it seems, in prudence,  
 “venture so far out of their Depth as was necessary  
 “to reach their imagin’d *Prize*: But being stout  
 “Drinkers, they thought with themselves, they  
 “might compass to drink all which lay in their  
 “way; even *The SEA* it-self; and that by this  
 “method they might shortly bring their Goods safe  
 “to dry Land. To work therefore they went; and  
 “drank till they were Both *burst*.”

For my own part, I am fully satisfy’d that there  
 are more *Sea-drinkers* than one or two, to be found  
 among the principal Personages of Mankind: and  
 that if these *Dogs* of ours were *silly Curs*, many who  
 pass for *wise* in our own Race are little wiser;  
 and may properly enough be said to have *the Sea*  
*to drink*.

’Tis pretty evident that they who live in the  
 highest Sphere of human Affairs, have a very un-  
 certain View of the thing call’d *Happiness* or *Good*.  
 It lies out at Sea, far distant, in the *Offin*; where  
 those Gentlemen ken it but very imperfectly: And  
 the means they employ in order to come up with it,  
 are



are very wide of the matter, and far short of their Ch. 1.  
 propos'd End.——“ First a general Acquaintance,   
 “ —— Visits, Levees. —— Attendance upon the  
 “ *Great and Little.* —— Popularity. —— A Place  
 “ in Parliament. —— Then another at Court. ——  
 “ Then Intrigue, Corruption, Prostitution. ——  
 “ Then a higher Place. —— Then *a Title.* ——  
 “ Then a Remove. —— A *new MINISTER!* ——  
 “ Fractions at Court. —— Ship-wreck of *Ministries.*  
 “ —— The *new*: The *old.* —— Engage with *one*:  
 “ piece up with *t'other.* —— Bargains; Losses;  
 “ After-Games; Retrievals.” —— Is not this, *the*  
*Sea to drink?*

\* *At si Divitiæ prudentem reddere possent,  
 Si cupidum timidumque minùs te; nempe ruberes  
 Viveret in Terris te si quis avarior uno.*

But lest I shou'd be tempted to fall into a manner I  
 have been oblig'd to disclaim in this part of my *Mis-*  
*cellaneous* Performance; I shall here set a Period to  
 this Discourse, and renew my Attempt of serious  
 Reflection and grave Thought, by taking up my  
 Clew in a fresh Chapter.

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\* Horat. Ep. 2. lib. 2.

CHAP.



## C H A P. II.

*Passage from Terra Incognita to the visible World.*  
 — *Mistress-ship of NATURE.* — *Animal-Confederacy, Degrees, Subordination.* — *Master - Animal Man. Privilege of his Birth.* — *Serious Countenance of the Author.*

AS heavily as it went with us, in the deep philosophical part of our preceding Chapter; and as necessarily engag'd as we still are to prosecute the same serious INQUIRY, and Search, into those dark Sources; 'tis hop'd, That our remaining *Philosophy* may flow in a more easy Vein; and the second Running be found somewhat clearer than the first. However it be; we may, at least, congratulate with our-selves for having thus briefly pass'd over that *Metaphysical* part, to which we have paid sufficient deference. Nor shall we scruple to declare our Opinion, "That it is, in a manner, necessary for One  
 " who wou'd usefully *philosophize*, to have a *Know-*  
 " ledg in this part of Philosophy sufficient to satisfy  
 " him that there is no *Knowledg* or *Wisdom* to be  
 " learnt from it." For of this Truth nothing besides Experience and Study will be able fully to convince him.

WHEN we are even past these empty Regions and Shadows of Philosophy; 'twill still perhaps appear an uncomfortable kind of travelling thro those other *invisible Ideal* Worlds: such as the Study of *Morals*, we see, engages us to visit. Men must acquire a very peculiar and strong Habit of turning their Eye inwards, in order to explore the *interiour Regions* and *Recesses* of the MIND, the *hollow Caverns* of deep Thought, the private Seats of *Fancy*, and the *Wastes* and *Wildernesses* as well as the more fruitful and cultivated *Tracts* of this *obscure Climate*.

BUT



BUT what can one do? Or how dispense with Ch. 2. these *darker* Disquisitions and *Moon-light* Voyages, when we have to deal with a sort of *Moon-blind* WITS, who tho very acute and able in their kind, may be said to renounce *Day-light*, and *extinguish*, in a manner, the bright visible outward World, by allowing us to *know* nothing beside what we can *prove*, by strict and formal *Demonstration*?

'TIS therefore to satisfy such rigid *Inquirers* as these, that we have been necessitated to proceed by the *inward* way; and that in our preceding Chapter we have built only on such foundations as are taken from our very *Perceptions*, *Fancies*, *Appearances*, *Affections* and *Opinions* themselves, without regard to any thing of an *exteriour* WORLD, and even on the supposition that there is *no such World in being*.

SUCH has been our late dry Task. No wonder if it carries, indeed, a meager and raw Appearance. It may be look'd on, in *Philosophy*, as worse than a mere *EGYPTIAN Imposition*. For to make *Brick* without *Straw* or *Stubble*, is perhaps an easier labour, than to prove *MORALS* without a *World*, and establish a *Conduct of Life* without the supposition of *any thing living or extant* besides our immediate *Fancy*, and *WORLD of Imagination*.

BUT having finish'd this *mysterious* Work, we come now to open *Day*, and *Sunshine*: And, as a Poet perhaps might express himself, we are now ready to quit

*The dubious Labyrinths, and Pyrrhonean Cells  
Of a Cimmerian Darkness.* —————

We are, henceforward, to trust our Eyes, and take for real *the whole Creation*, and *the fair Forms* which lie before us. We are to believe the Anatomy of our *own Body*, and in proportionable Order, *the Shapes*, *Forms*, *Habits*, and *Constitutions* of other *Animal-Races*. Without demurring on the profound modern



Misc. 4. dern Hypothesis of *animal Insensibility*, we are to believe firmly and resolutely, “That other Creatures have their *Sense* and *Feeling*, their mere *Passions* and *Affections*, as well as our-selves.” And in this manner we proceed accordingly, on our Author’s Scheme, “To inquire what is truly *natural* to each Creature: And Whether that which is *natural* to each, and is its *Perfection*, be not withal its *Happiness* or *Good*.”

To deny there is any thing properly *natural* (after the Concessions already made) wou’d be undoubtedly very preposterous and absurd. NATURE and the *outward* World being own’d existent, the rest must of necessity follow. The *Anatomy* of Bodys, the *Order* of the Spheres, the *proper Mechanisms* of a thousand kinds, and the infinite *Ends* and *fit-able Means* establish’d in the general Constitution and Order of Things; all this being once admitted, and allow’d to pass as certain and unquestionable, ’tis as vain afterwards to except against the Phrase of *natural* and *unnatural*, and question the Propriety of this Speech apply’d to the particular Forms and Beings in the World, as it wou’d be to except against the common Appellations of *Vigour* and *Decay* in Plants, *Health* or *Sickness* in Bodys, *Sobriety* or *Distractiō* in Minds, *Prosperity* or *Degeneracy* in any variable part of the known Creation.

WE may, perhaps, for Humour’s sake, or after the known way of Disputant Hostility, in the support of any odd Hypothesis, pretend to deny this *natural* and *unnatural* in Things. ’Tis evident, however, that tho our Humour or Taste be, by such Affectation, ever so much deprav’d; we cannot resist our natural \* *Anticipation* in behalf of NATURE; according

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\* See what is said above on the word *Sensus Communis*, in that second Treatise, VOL. I. pag. 70, &c. and pag. 75, 93, 94, 95. And in the same VOL. p. 226, &c. and 237, 238, &c. And in VOL. II. p. 200, 266, 267, &c. concerning the *natural Ideas* and the *Pre-conceptions* or *Pre-sensations* of this kind; the Προλήψεις, of which a learned Critick and Master in all Philosophy,



according to whose suppos'd *Standard* we perpetually Ch. 2.  
approve and disapprove, and to whom in all natural Appearances, all moral Actions (whatever we contemplate, whatever we have in debate) we inevitably appeal, and pay our constant Homage, with the most apparent Zeal and Passion.

Philosophy, modern and antient, takes notice, in his lately publish'd Volume of *Socratick Dialogues*; where he adds this Reflection, with respect to some Philosophical Notions much in vogue amongst us of late, here in ENGLAND. *Obiter dumtaxat addemus, Socraticam, quam exposuimus, Doctrinam magno usui esse posse, si probè expendatur, dirimendæ inter viros doctos controversiæ, ante paucos annos, in BRITANNIA præsertim, exortæ, de Ideis Innatis, quas dicere possis ἐμφύτης ἐννοίας, Quamvis enim nullæ sint, si adcuratè loquamur, notiones à natura animis nostris infixæ; attamen nemo negarit ita esse facultates Animorum nostrorum naturâ adfectas, ut quàm primùm ratione uti incipimus, Verum à Falso, Malum à Bono aliquo modo distinguere incipiamus. Species Veritatis nobis semper placeat; displicet contra Mendacii: Imò & HONESTUM INHONESTO præferimus; ob Semina nobis indita, quæ tum demum in lucem prodeunt, cum ratiocinari possumus, eoque uberiores fructus proferunt, quò melius ratiocinamur, adcuratioreque institutione adjuvamus. Æsch. Dial. cum Silvis Philol. Jo. Cler. ann. 1711. pag. 176. They seem indeed to be but weak Philosophers, tho' able Sophists, and artful Confounders of Words and Notions, who wou'd refute Nature and Common Sense. But NATURE will be able still to shift for herself, and get the better of those Schemes which need no other Force against them, than that of HORACE's single Verse:*

*Dente Lupus, cornu Taurus petit. Unde, nisi INTUS  
Monstratum? Sat. 1. Lib. 2.*

An ASS (as an English Author says) never butts with his Ears; tho' a Creature born to an arm'd Forehead, exercises his butting Faculty long e'er his Horns are come to him. And perhaps if the Philosopher wou'd accordingly examine himself, and consider his natural Passions, he wou'd find there were such belong'd to him as Nature had premeditated in his behalf, and for which she had furnish'd him with Ideas long before any particular Practice or Experience of his own. Nor wou'd he need be scandaliz'd with the Comparison of a Goat, or Boar, or other of HORACE's premeditating Animals, who have more natural Wit, it seems, than our Philosopher: if we may judg of him by his own Hypothesis, which denies the same implanted SENSE and natural Ideas to his own Kind.

*Cras donaberis Hædo  
Cui Frons turgida Cornibus  
Primis, & Venerem & Prælia destinat.*

And,

*Verris, obliquum meditantis Ictum.*

*Od. 13. lib. 3.*

*Ibid. Od. 22.*

'TIS



Misc. 4. 'Tis here, above all other places, that we may  
 ~~~~~ say with strict Justice,

* *NATURAM expellas Furcâ, tamen usque recurret.*

THE airy Gentlemen, who have never had it in their thoughts to study NATURE in their own Species; but being taken with other Loves, have apply'd their Parts and Genius to the same Study in a Horse, a Dog, a Game-Cock, a Hawk, or any other † Animal of that degree; know very well, that to each Species there belongs a several Humour, Temper, and Turn of inward Disposition, as real and peculiar as the Figure and outward Shape which is with so much Curiosity beheld and admir'd. If there be any thing ever so little amiss or wrong in the *inward* Frame, the *Humour* or *Temper* of the Creature, 'tis readily call'd *vicious*; and when more than ordinarily wrong, *unnatural*. The Humours of the Creatures, in order to their redress, are attentively observ'd; sometimes indulg'd and flatter'd; at other times controul'd and check'd with proper Severitys. In short, their Affections, Passions, Appetites, and Antipathys, are as duly regarded as those in Human Kind, under the strictest Discipline of Education. Such is *The SENSE of inward Proportion and Regularity of Affections*, even in our Noble Youths themselves; who in this respect are often known expert and able *Masters of Education*, tho not so susceptible of *Discipline and Culture* in their own case, after those early Indulgences to which their Greatness has intitled 'em.

As little favourable however as these sportly Gentlemen are presum'd to show themselves towards

* Hor. Lib. 1. Ep. 10.

† VOL. II. pag. 60, 61, &c. and 86, &c. and pag. 200, &c.

the Care or Culture of their *own* Species ; as remote Ch. 2.
as their Contemplations are thought to lie from *Nature* and *Philosophy*, they confirm plainly and establish our Philosophical Foundation of the *natural* Ranks, Orders, interior and exterior Proportions of the several distinct Species and Forms of Animal Beings.

Ask one of these Gentlemen, unawares, when solicitously careful and busy'd in the great Concerns of his *Stable*, or *Kennel*, "Whether his "Hound or Greyhound-Bitch who eats her Puppies, "is as *natural* as the other who nurses 'em?" and he will think you frantick.

Ask him again, "Whether he thinks the *unnatural* Creature who "acts thus, or the *natural-one* who does otherwise, "is best in its kind, and enjoys it-self the most?"

And he will be inclin'd to think still as strangely of you. Or if perhaps he esteems you worthy of better Information ; he will tell you, "That his *best-*

"bred Creatures, and of the *truest* Race, are ever "the noblest and most generous in their *Natures* :

"That it is this chiefly which makes the difference between the *Horse* of good Blood, and the

"errant *Jade* of a base Breed ; between the *Game-*

"Cock, and the *Dunghill-Craven* ; between the true

"Hawk, and the mere *Kite* or *Buzzard* ; and between the right *Mastiff*, *Hound*, or *Spaniel*, and

"the very *Mungrel*." He might, withal, tell you perhaps with a masterly Air in this Brute-Science,

"That the timorous, poor-spirited, lazy and gluttonous of his *Dogs*, were those whom he either

"suspected to be of a spurious Race, or who had been by some accident spoil'd in their Nursing

"and Management : For that this was not *natural* to 'em. That in every Kind, they were still the

"miserablest Creatures who were thus spoil'd : And that having each of 'em their proper *Chase*

"or *Business*, if they lay resty and out of their *Game*, chamber'd, and idle, they were the same

"as if taken out of their Element, That the "saddest

Misc. 4. “ saddest Curs in the World, were those who took
 “ the Kitchin-Chimney and Dripping-pan for their
 “ Delight ; and that the only *happy* Dog (were one
 “ to be a *Dog ONE’S-SELF*) was *he* who in his *pro-*
 “ *per* Sport and Exercise, his *natural* Pursuit and
 “ Game, endur’d all Hardships, and had so much
 “ Delight in Exercise and in the Field, as to forget
 “ *Home* and his *Reward*.”

THUS the *natural* Habits and Affections of the
 inferiour Creatures are known ; and their *unnatural*
 and degenerate part discover’d. Depravity and Cor-
 ruption is acknowledg’d as real in their *Affections*,
 as when any thing is mishapen, wrong, or mon-
 strous in their *outward Make*. And notwithstand-
 ing much of this inward Depravity is discoverable in
 the Creatures tam’d by Man, and, for his Service
 or Pleasure merely, turn’d from their natural Course
 into a contrary Life and Habit : notwithstanding
 that, by this means, the Creatures who naturally
 herd with one another, lose their associating Hu-
 mour, and they who naturally pair and are con-
 stant to each other, lose their kind of Conjugal Al-
 liance and Affection ; yet when releas’d from hu-
 man Servitude, and return’d again to their natural
Wilds, and rural Liberty, they instantly resume their
natural and regular Habits, such as are conducing
 to the Increase and Prosperity of their own Species.

WELL it is perhaps for *Mankind*, that tho there
 are so many Animals who naturally herd *for Company’s*
sake, and *mutual Affection*, there are so few who
 for *Conveniency*, and *by Necessity* are oblig’d to a
 strict Union, and kind of Confederate State. The
 Creatures who, according to the Oeconomy of
 their Kind, are oblig’d to make themselves Habita-
 tions of Defence against the Seasons and other In-
 cidents ; they who in some parts of the Year are
 depriv’d of all Subsistence, and are therefore ne-
 cessitated to accumulate in another, and to pro-
 vide withal for the Safety of their collected Stores,
 are

are *by their Nature* indeed as strictly join'd, and Ch. 2. with as proper Affections towards their Publick and Community, as the looser Kind, of a more easy Subsistence and Support, are united in what relates merely to their Offspring and the Propagation of their Species. Of these *thorowly-associating* and *Confederate-Animals*, there are none I have ever heard of, who in Bulk or Strength exceed *the BEAVER*. The major part of these *Political Animals*, and Creatures *of a joint Stock*, are as inconsiderable as the Race of *ANTS* or *BEEs*. But had Nature assign'd such an Oeconomy as this, to so puissant an Animal, for instance, as *the ELEPHANT*, and made him withal as prolifick as those smaller Creatures commonly are; it might have gone hard perhaps with *Mankind*: And a single Animal, who by his proper Might and Prowess has often decided the Fate of the greatest Battels which have been fought by Human Race, shou'd he have grown up into a Society, with a Genius for Architecture and Mechanicks proportionable to what we observe in those smaller Creatures; we shou'd, with all our invented Machines, have found it hard to dispute with him the Dominion of the Continent.

WERE we in a disinterested View, or with somewhat less Selfishness than ordinary, to consider the Oeconomys, Parts, Interests, Conditions, and Terms of Life which *Nature* has distributed and assign'd to the several *Species* of Creatures round us, we shou'd not be apt to think our-selves so hardly dealt with. But Whether our Lot in this respect be just, or equal, is not the Question with us, at present. 'Tis enough that we know "There is certainly an
 " *Assignment* and *Distribution*: That each *Oeconomy* or
 " *Part* so distributed, is in it-self uniform, fix'd, and
 " invariable; and That if any thing in the Creature
 " be accidentally impair'd; if any thing in the inward
 " Form, the Disposition, Temper or Affections, be
 " contrary or unfutable to the distinct *Oeconomy* or
 " *Part*, the Creature is *wretched* and *unnatural*."

Misc. 4. THE social or natural Affections, which our Author considers as essential to the Health, *Wholeness*, or Integrity of the particular Creature, are such as contribute to the Welfare and Prosperity of that *Whole* or *Species*, to which he is by nature join'd. All the Affections of this kind our Author comprehends in that single name of *natural*. But as the Design or End of Nature in each Animal-System, is exhibited chiefly in the Support and Propagation of the particular Species; it happens, of consequence, that those Affections of earliest Alliance and mutual Kindness between the Parent and the Offspring, are known more particularly by the name of * *natural Affection*. However, since it is evident that all Defect or Depravity of Affection, which counterworks or opposes the original Constitution and Oeconomy of the Creature, is *unnatural*; it follows, "That in Creatures who by their particular Oeconomy are fitted to *the strictest Society* and Rule of *common Good*, the most *unnatural* of all Affections are those which separate from this Community; and the most *truly natural*, generous and noble, are those which tend towards *Publick Service*, and the Interest of *the SOCIETY at large*."

THIS is the main *Problem* which our Author in more *philosophical* Terms demonstrates, † in this Treatise, "That for a Creature whose natural End is Society, to operate as is by Nature appointed him towards the Good of such his SOCIETY, or WHOLE, is in reality to pursue his own natural and proper Good;" And "That to operate contrary-wise, or by such Affections as sever from that common Good, or publick Interest, is, in reality, to work

* Στόρη. For which we have no particular Name, in our Language.

† *Viz.* The INQUIRY concerning Virtue. VOL. II.
"towards

“ *towards his own natural and proper Ill.*”
 Now if *Man*, as has been prov’d, be justly rank’d
 in the number of those Creatures whose Oeconomy
 is according to a *joint-Stock* and *publick-Weal*; if it
 be understood, withal, that the only State of his
 Affections which answers rightly to this *Publick-Weal*
 is the regular, orderly, or virtuous State; it neces-
 sarily follows, “ That *VIRTUE* is his *natural Good*,
 “ and *VICE* his *Misery and Ill.*”

As for that further Consideration, “ Whether
 “ *NATURE* has orderly and justly distributed the
 “ several *Oeconomys* or *Parts*; and Whether the
 “ Defects, Failures, or Calamitys of *particular Sys-*
 “ tems are to the advantage of all *in general*,
 “ and contribute to the Perfection of the *one com-*
 “ mon and universal System;” we must refer to
 our Author’s profounder Speculations in this his
INQUIRY, and in his following *Philosophick DIA-*
LOGUE. But if what he advances in this respect
 be real, or at least the most probable by far of
 any Scheme or Representation which can be made
 of *the Universal Nature and Cause of things*; it will
 follow, “ That since *MAN* has been so constitut-
 “ ed, by means of his rational part, as to be con-
 “ scious of this his more immediate Relation to
 “ the Universal System, and Principle of Order
 “ and Intelligence; he is not only *by Nature* so-
 “ ciable, within the Limits of his own Species, or
 “ Kind; but in a yet more generous and exten-
 “ sive manner. He is not only *born to VIRTUE*,
 “ *Friendship, Honesty and Faith*, but to *RELIGION*,
 “ *Piety, Adoration*, and a * *generous Surrender* of
 “ his Mind to whatever happens from that *Supreme*
 “ *CAUSE, or ORDER* of Things, which he ac-
 “ knowledges intirely *just, and perfect.*”

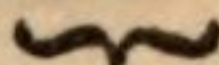
* VOL. II. pag. 48, &c.

Misc. 4.

THESE ARE are our *Author's* formal and grave Sentiments; which if they were not truly *his*, and sincerely espous'd by him, as the real Result of his best Judgment and Understanding, he wou'd be guilty of a more than common degree of Imposture. For, according to his own * Rule, an affected Gravity, and feign'd Seriousness carry'd on, thro any Subject, in such a manner as to leave no Insight into the Fiction or intended Raillery; is in truth no *Raillery*, or *Wit*, at all: but a gross, immoral, and illiberal way of *Abuse*, foreign to the Character of a good *Writer*, a *Gentleman*, or *Man of WORTH*.

BUT since we have thus acquitted our-selves of that serious Part, of which our Reader was beforehand well appriz'd; let him now expect us again in our original MISCELLANEOUS Manner and Capacity. 'Tis here, as has been explain'd to him, that *Raillery* and *Humour* are permitted; and Flights, Sallys, and Excursions of every kind are found agreeable and requisite. Without this, there might be less Safety found, perhaps, in *Thinking*. Every light *Reflection* might run us up to the dangerous State of *Meditation*. And in reality, *profound Thinking* is many times the Cause of *shallow Thought*. To prevent this *contemplative Habit* and *Character*, of which we see so little good effect in the World, we have reason perhaps to be fond of the *Diverting* Manner in Writing, and Discourse; especially if the Subject be of a *solemn* kind. There is more need, in this case, to interrupt the long-spun Thred of Reasoning, and bring into the Mind, by many different Glances and broken Views, what cannot so easily be introduc'd by one steady Bent, or continu'd Stretch of Sight.

* VOL. I. pag. 43.



MISCELLANY V.

CHAP. I.

Ceremonial adjusted, between AUTHOR and READER.

— *Affectation of Precedency in the former.* — *Various Claim to Inspiration.* — *Bards ; Prophets ; Sibylline Scripture.* — *Written Oracles ; in Verse and Prose.* — *Common Interest of antient Letters and Christianity.* — *State of Wit, Elegance, and Correctness.* — *Poetick Truth.* — *Preparation for Criticism on our Author, in his concluding Treatise.*

OF all the artificial Relations form'd between Mankind, the most capricious and variable is that of *Author and Reader*. Our Author, for his part, has declar'd his Opinion of this, where * he gives his Advice to modern Authors. And tho he supposes that every *Author in Form*, is, in respect of the particular matter he explains, superiour in Understanding to his *Reader* ; yet he allows not that any Author shou'd assume the upper hand, or pretend to withdraw himself from that necessary Subjection to foreign Judgment and Criticism, which must determine the Place of Honour on the Reader's side.

* *Viz.* Treatise III. VOL. I.

Misc. 5. 'TIS evident that an Author's Art and Labour are for his *Reader's* sake alone. 'Tis to his Reader he makes his application, if not openly and avowedly, yet, at least, with implicit Courtship. *Poets* indeed, and especially those of a modern kind, have a peculiar manner of treating this Affair with a high hand. They pretend to set themselves above Mankind. "Their *Pens* are *sacred*: Their *Stile* and *Utterance Divine*." They write, often, as in a Language foreign to Human Kind; and wou'd disdain to be reminded of those poor Elements of Speech, their *Alphabet* and *Grammar*.

BUT here inferiour Mortals presume often to intercept their Flight, and remind them of their fallible and human part. Had those first Poets who began this Pretence to *Inspiration*, been taught a manner of communicating their rapturous Thoughts and high Ideas by some other Medium than that of *Stile* and *Language*; the Case might have stood otherwise. But the *inspiring* DIVINITY or MUSE having, in the Explanation of her-self, submitted her Wit and Sense to the Mechanick Rules of *human arbitrary* Composition; she must, in consequence, and by necessity, submit her-self to *human Arbitration*, and the *Judgment* of the *literate World*. And thus THE READER is still superiour, and keeps the upper hand.

'TIS indeed no small Absurdity, to assert a Work or Treatise, written in *human Language*, to be above *human Criticism*, or *Censure*. For if the Art of Writing be from the Grammatical Rules of human Invention and Determination; if even these Rules are form'd on casual Practice and various Use; there can be no *Scripture* but what must of necessity be subject to the Reader's narrow Scrutiny and strict Judgment; unless a Language and Grammar, different from any of human Structure, were delivered down from Heaven, and miraculously accommodated to human Service and Capacity.

'Tis no otherwise in the Grammatical Art of Ch. 1. Characters, and *painted Speech*, than in the Art of *Painting* it self. I have seen, in certain Christian Churches, an antient Piece or two, affirm'd, on the solemn Faith of Priestly Tradition, "to have been " Angelically and Divinely wrought, by a super-
" natural Hand, and sacred Pencil." Had the Piece happen'd to be of a Hand like RAPHAEL'S, I cou'd have found nothing certain to oppose to this Tradition. But having observ'd the whole *Stile* and Manner of the pretended heavenly Workmanship to be so indifferent as to vary in many Particulars from *the Truth of Art*, I presum'd within my-self to beg pardon of the Tradition, and assert confidently, " That if the *Pencil* had been Heaven-
" guided, it cou'd never have been so lame in its
" performance : " It being a mere contradiction to all Divine and Moral Truth, that *a Celestial Hand*, submitting it-self to the Rudiments of *a human Art*, shou'd sin against *the ART it-self*, and express *Falshood* and *Error*, instead of *Justness* and *Proportion*.

It may be alledg'd perhaps, " That there are, " however, certain AUTHORS in the World, who
" tho, of themselves, they neither boldly claim the
" Privilege of *Divine Inspiration*, nor carry indeed
" the least resemblance of *Perfection* in their *Stile*
" or Composition ; yet they subdue *the READER*,
" gain the Ascendant over his Thought and Judg-
" ment, and force from him a certain *implicit Vene-*
" *ration* and *Esteem*." To this I can only

answer, " That if there be neither Spell nor In-
" chantment in the Case ; this can plainly be no
" other than mere ENTHUSIASM ; " except, per-
haps, where *the supreme Powers* have given their Sanc-
tion to any *Religious Record*, or *pious Writ* : And
in this Case, indeed, it becomes immoral and pro-
fane in any one, to deny absolutely, or dispute *the*
sacred Authority of the least Line or Syllable con-
tain'd

Misc. 5. tain'd in it. But shou'd *the Record*, instead of being *single, short and uniform*, appear to be *multifarious, voluminous, and of the most difficult Interpretation*; it wou'd be somewhat hard, if not wholly impracticable in the Magistrate, to suffer this Record to be *universally current*, and at the same time prevent its being *variously apprehended and descanted on*, by the several *differing Genius's and contrary Judgments* of Mankind.

'Tis remarkable, that in the politest of all Nations; the Writings look'd upon as most *sacred*, were those of their great POETS; whose Works indeed were truly *Divine*, in respect of *Art*, and *the Perfection of their Frame and Composition*. But there was yet more * *Divinity* ascrib'd to them, than what is comprehended in this latter Sense. The Notions of vulgar Religion were built on their miraculous Narrations. The wiser and better sort themselves paid a regard to them in this respect; tho they interpreted them indeed more *allegorically*. Even the *Philosophers* who criticis'd 'em with most Severity, were not their least Admirers; when they † ascrib'd to 'em that *Divine Inspiration*, or *sublime ENTHUSIASM*, of which our Author has largely treated ‡ elsewhere.

IT wou'd, indeed, ill become any Pretender to Divine Writing, to publish his Work under a Character of *Divinity*; if, after all his Endeavours, he came short of a *consummate and just Performance*. In this respect the *Cumean SIBYL* was not so indiscreet or frantick, as she might appear, perhaps, by writing her *Prophetick Warnings* and pretended *Inspirations* upon *Joint-Leaves*; which, immediately after their elaborate Supercription, were torn in pieces, and scatter'd by the Wind.

* Supra, pag. 106. in the Notes.

† VOL. I. pag. 36, 37.

‡ Vix. Letter of Enthusiasm, VOL. I. And above, MISC. II. chap. 1, 2.

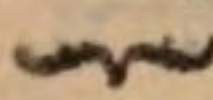
* *Insanam vatem aspicias; quæ rupe sub imâ
Fata canit, foliisque notas, & nomina mandat.
Quæcunque in foliis descripsit Carmina Virgo,
Digerit in numerum, atque antro seclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verso tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes:
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat,
Inconsulti abeunt, sedemque odere SIBYLLÆ.*

'Twas impossible to disprove the DIVINITY of such *Writings*, whilst they cou'd be perus'd only in *Fragments*. Had the Sister-Priestess of DELPHOS, who deliver'd her-self in audible plain *Metre*, been found at any time to have transgress'd *the Rule of Verse*, it wou'd have been difficult in those days to father the lame Poetry upon APOLLO himself. But where the Invention of *the Leaves* prevented the reading of a single Line intire; whatever Interpretations might have been made of this *fragil* and *volatil* Scripture, no Imperfection cou'd be charg'd on the *Original TEXT* it-self.

WHAT those † Volumes may have been, which the disdainful SIBYL or Prophetess committed to the Flames; or what the remainder was, which the *Roman* Prince received, and consecrated; I will not pretend to judg: Tho it has been admitted for Truth by the antient Christian Fathers, That these *Writings* were so far Sacred and Divine, as to have prophesy'd of the Birth of our *Religious Founder*, and bore testimony to that *Holy Writ* which has preserv'd his Memory, and is justly held, in the highest degree, *sacred* among Christians.

* Virg. *Æn.* lib. 3.

† *Libri tres in Sacrarium conditi, Sibyllini appellati. Ad eos quasi ad Oraculum Quindecimviri adeunt cum Dii immortales publicè consulendi sunt.* Aul. Gell. lib. 1. c. 19. & Plin. lib. 13. c. 13. But of this first Sibylline Scripture, and of other canoniz'd Books and additional *Sacred Writ* among the ROMANS; see what DIONYSIUS HALICARNASSEUS cites (from VARRO's *Roman Theologicks*) in his History, lib. 4. c. 62.

Misc. 5. THE Policy however of *Old Rome* was such, as  not absolutely to rest the Authority of their Religion on any *Composition of Literature*. The *SIBYL-LINE Volumes* were kept safely lock'd, and inspected only by such as were ordain'd, or deputed for that purpose. And in this Policy the *New Rome* has follow'd their Example; in scrupling to annex the Supreme Authority and Sacred Character of Infallibility to *SCRIPTURE it-self*; and in refusing to submit *that Scripture* to publick Judgment, or to any Eye or Ear but what they qualify for the Inspection of such sacred Mysterys.

THE *Mabometan* Clergy seem to have a different Policy. They boldly rest the Foundation of their Religion on a *Book*: Such a one as (according to their Pretension) is not only perfect, but *inimitable*. Were a real Man of Letters, and a just Critick permitted to examine *this Scripture* by the known Rules of Art; he wou'd soon perhaps refute this Plea. But so barbarous is the accompanying Policy and Temper of these *Eastern* Religionists, that they discourage and in effect extinguish all true Learning, Science, and the politer Arts, in company with the antient Authors and Languages, which they set aside; and by this infallible Method, leave their *SACRED WRIT* the sole Standard of *literate Performance*. For being *compar'd* to nothing besides it-self, or what is of an inferiour kind, it must undoubtedly be thought *incomparable*.

'T W I L L be yielded, surely, to the Honour of the *Christian* World, that their *Faith* (especially that of the Protestant Churches) stands on a more generous Foundation. They not only allow *Comparison* of Authors, but are content to derive their Proofs of the Validity of their sacred Record and Revelation, even from those Authors call'd *Profane*; as being well appriz'd (according to the Maxim of * our *Divine*

* John, chap. v. ver. 31.

Master) “ That in what we bear witness only to Ch. I.
 “ our-selves, our Witness cannot be establish’d as
 “ a Truth.” So that there being at present no im-
 mediate Testimony of *Miracle* or *Sign* in behalf of
 Holy Writ; and there being in its own particular
 Composition or Stile nothing miraculous, or self-
 convincing; if the collateral Testimony of other an-
 tient Records, Historians and foreign Authors, were
 destroy’d, or wholly lost; there wou’d be less Ar-
 gument or Plea remaining against that natural Su-
 spicion of those who are call’d *Sceptical*, “ That the
 “ *Holy Records* themselves were no other than the
 “ pure Invention or artificial Compiement of an
 “ *interested Party*, in behalf of *the richest Corporation*
 “ and most profitable *Monopoly* which cou’d be
 “ erected in the World.”

THUS, in reality, the Interest of our pious
 Clergy is necessarily join’d with that of *antient Let-
 ters*, and *polite Learning*. By *this* they perpetually
 refute the crafty Arguments of those Objectors.
 When they abandon *this*; they resign their Cause.
 When they strike at it; they strike even at the Root
 and Foundation of our Holy *Faith*, and weaken that
 Pillar on which the whole Fabrick of our Religion
 depends.

IT belongs to mere *Enthusiasts* and *Fanaticks* to
 plead the Sufficiency of a reiterate translated *Text*,
 deriv’d to ’em thro so many Channels, and sub-
 jected to so many Variations, of which they are
 wholly ignorant. Yet wou’d they persuade us, it
 seems, that from hence alone they can recognize the
 Divine Spirit, and receive it in themselves, un-sub-
 ject (as they imagine) to any Rule, and superiour to
 what they themselves often call *the dead Letter* and
unprofitable Science. ——— This, any one may see,
 is building Castles in the Air, and demolishing them
 again at pleasure; as the exercise of an aerial *Fancy*,
 or heated *Imagination*.

Misc. 5.  BUT the judicious Divines of the establish'd Christian Churches, have sufficiently condemn'd this Manner. They are far from resting their Religion on the common Aspect, or obvious Form of their *vulgar BIBLE*, as it presents it-self in the *printed Copy*, or modern *Version*. Neither do they *in the Original it-self* represent it to us as *a very Master-piece of Writing*, as absolutely perfect in the Purity and Justness either of Stile, or Composition. They allow the Holy Authors to have written according to their best Facultys, and the Strength of their natural Genius : " A Shepherd like a *Shepherd* ; and a Prince " like *a Prince*. A Man of reading, and advanc'd " in Letters, like a *Proficient in the kind* ; and a " Man of meaner Capacity and Reading, like one " of *the ordinary sort*, in his own common *Idiom* " and imperfect manner of Narration."

'TIS the *Substance* only of the Narrative, and the *principal Facts* confirming the Authority of the Revelation, which our Divines think themselves concern'd to prove, according to the best Evidence of which the Matter it-self is capable. And whilst the Sacred Authors themselves allude not only to the *Annals* and *Historys* of the *HEATHEN World*, but even to the *Philosophical Works*, the regular * *Poems*, the very *Plays* and † *Comedys* of the learned and polite Antients ; it must be own'd, that as those antient Writings are impair'd, or lost, not only the *Light* and *Clearness* of Holy Writ, but even the *Evidence* it-self of its *main Facts* must in proportion be diminish'd and brought in question. So ill ad-

* ARATUS, Acts ch. xvii. ver. 28. And EPIMENIDES, Titus ch. i. ver. 12. *Even one of their own* PROPHETS. For so the Holy Apostle deign'd to speak of a Heathen Poet, a Physiologist, and Divine : who prophesy'd of Events, wrought Miracles, and was receiv'd as an inspir'd Writer, and Author of Revelations, in the chief Citys and States of GREECE.

† MENANDER, 1 Cor. ch. xv. ver. 33.

vis'd were * those devout Churchmen heretofore, Ch. 1.
who in the height of Zeal did their utmost to de-
stroy

* Even in the *sixth* Century, the fam'd GREGORIUS, Bishop of ROME, who is so highly celebrated for having planted the Christian Religion, by his Missionary Monks, in our *English* Nation of Heathen Saxons, was so far from being a Cultivator or Supporter of Arts or Letters, that he carry'd on a kind of general Massacre upon every Product of human Wit. His own Words in a Letter to one of the *French* Bishops, a Man of the highest Consideration and Merit (as a noted modern Critick, and satirical Genius of that Nation acknowledges) are as follow.
*Pervenit ad nos quod sine verecundiâ memorare non possumus, fraternitatem tuam GRAMMATICAM quibusdam exponere. Quam rem ita moleste suscepimus, ac sumus vehementius aspernati, ut ea quæ prius dicta fuerunt, in gemitum & tristitiam verteremus, quia in uno se ore cum JOVIS laudibus CHRISTI laudes non capiunt. * * * * Unde si post hoc evidenter ea quæ ad nos perlata sunt, falsa esse claruerint, nec vos NUGIS & SECLARIBUS LITERIS studere contigerit, Deo nostro gratias agimus, qui cor vestrum maculari blasphemis nefandorum laudibus non permittit.* GREGORII Opera, Epist. 48. lib. 9. Paris. Ann. 1533. And in his Dedication, or first Preface to his Morals, after some very insipid *Rhetorick*, and *figurative* Dialect imploy'd against the Study and Art of Speech, he has another Fling at the *Classick* Authors and Discipline; betraying his inveterate Hatred to antient Learning, as well as the natural Effect of this Zealot-Passion, in his own Barbarity both of Stile and Manners. His words are, *Unde & ipsam artem loquendi, quam Magisteria Disciplinæ exterioris insinuant, servare despexi. Nam sicut hujus quoque Epistolæ tenor enunciat, non Metacismi collisionem fugio: non Barbarismi confusionem devito, situs motusque præpositionum casusque servare contemno: quia indignum vehementer existimo, ut verba cœlestis oraculi restringam sub regulis DONATI.* That he carry'd this savage Zeal of his so far as to destroy (what in him lay) the whole Body of Learning, with all the *Classick* Authors then in being, was generally believ'd. And (what was yet more notorious and unnatural in a ROMAN Pontiff) the Destruction of the Statues, Sculptures, and finest Pieces of Antiquity in ROME, was charg'd on him by his Successor in the S E E; as besides PLATINA, another Writer of his Life, without the least Apology, confesses. See in the above-cited Edition of St. GREGORY's Works, at the beginning, viz. *Vita D. Gregorii ex Joan. Laxiardo Cœlestino.* 'Tis no wonder, therefore, if other Writers have given account of that Sally of the Prelate's Zeal against the Books and Learning of the Ancients, for which the Reason alledg'd was very extraordinary; "That the Holy Scriptures wou'd be the better relish'd, and receive a considerable Advantage by the Destruction of these Rivals." It seems they had no very high Idea of the Holy Scriptures, when they suppos'd them

Misc. 5. stroy all Footsteps of *Heathen Literature*, and consequently all further use of *Learning* or *Antiquity*.

BUT happily the *Zeal* of this kind is now left as proper only to those despis'd and ignorant *Modern Enthusiasts* we have describ'd. The *ROMAN Church* it-self is so recover'd from this *Primitive Fanaticism*, that their Great Men, and even their

them such Losers by a *Comparison*. However, 'twas thought advisable by other *Fathers* (who had a like view) to frame new Pieces of Literature, after the Model of these condemn'd Antients. Hence those ridiculous Attempts of new *Heroick Poems*, new *Epicks* and *Dramaticks*, new *HOMERS*, *EURIPIDES*'s, *MENANDERS*, which were with so much Pains and so little Effect industriously set afoot by the zealous Priesthood; when Ignorance prevail'd, and the Hierarchal Dominion was so universal. But tho their Power had well nigh compass'd the Destruction of those great Originals, they were far from being able to procure any Reception for their puny Imitations. The *Mock-Works* have lain in their deserv'd Obscurity; as will all other Attempts of that kind, concerning which our Author has already given his Opinion, VOL. I. pag. 240, &c. But as to the ill Policy as well as Barbarity of this Zealot-Enmity against the Works of the Antients, a foreign Protestant Divine, and most learned Defender of Religion, making the best Excuse he can for the *GREEK-Fathers*, and endeavouring to clear them from this general Charge of Havock and Massacre committed upon Science and Erudition, has these words: " Si cela est, voilà encore un nouveau
 " Sujet de mépriser les Patriarches de CONSTANTINOPLÉ
 " qui n'étoient d'ailleurs rien moins que gens de bien; mais j'ai de la
 " peine à le croire, parce qu'il nous est resté de Poetes infiniment plus
 " sales que ceux qui se sont perdus. Personne ne doute qu'ARI-
 " STOPHANE ne soit beaucoup plus sale, que n'étoit ME-
 " NANDER. PLUTARQUE en est un bon témoin, dans
 " la Comparaison qu'il a faite de ces deux Poetes. Il pouvoit être
 " néanmoins arrivé, que quelques ECCLESIASTIQUES en-
 " nemis des Belles Lettres, en eussent usé comme dit CHAL-
 " CONDYLE, sans penser qu'en conservant toute l'Antiquité
 " Greque, ils conserveroient la Langue de leurs Prédecesseurs, &
 " une infinité de Faits qui servoient beaucoup à l'intelligence &
 " à la confirmation de l'Histoire Sacrée, & même de la Reli-
 " gion Chretienne. Ces gens-là devoient au moins nous con-
 " server les Histoires Anciennes des Orientaux, comme des Chal-
 " déens, des Tyriens, & des Egyptiens; mais ils agissoient plus
 " par ignorance & par negligence, que par raison." BIBLE
 CHOIS. Tom. XIV. pag. 131, 132, 133.

Pontiff

Pontiffs * are found ready to give their helping Ch. I. Hand, and confer their Bounty liberally towards the advancement of all antient and polite Learning. They justly observe that their very *Traditions* stand in need of some collateral Proof. The Conservation of these other antient and disinterested Authors, they wisely judg essential to the Credibility of those principal Facts, on which the whole *Religious History* and *Tradition* depend.

'T w o u ' d indeed be in vain for us, to bring a PONTIUS PILATE into our Creed, and recite what happen'd *under him*, in JUDEA, if we knew not " Under *whom* he himself govern'd, *whose* Authority he had, or *what* Character he bore, in that remote Country, and amidst a foreign People." In the same manner, 'twou'd be in vain for a ROMAN Pontiff to derive his Title to spiritual Sovereignty from the Seat, Influence, Power and Donation of the Roman CÆSARS, and their Successors; if it appear'd not by any *History* or *Collateral Testimony*, " Who the first CÆSARS were; and how they came possess'd of that universal Power, and long Residence of Dominion."

MY READER doubtless, by this time, must begin to wonder thro what Labyrinth of Speculation, and odd Texture of capricious Reflections I am offering to conduct him. But he will not, I presume, be altogether displeas'd with me, when I give him to understand, that being now come into my last MISCELLANY, and being sensible of the little Courtship I have paid him, comparatively with what is practis'd in that kind by other Modern Authors; I am willing, by way of Compensation, to express

* Such a one is the present Prince, CLEMENT XI. an Incourager of all Arts and Sciences.

Misc. my *Loyalty* or *Homage* towards him, and shew, by my natural Sentiments, and Principles, “What particular Deference and high Respect I think to be “his *Due*.”

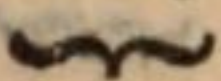
THE Issue therefore of this long *Deduction* is, in the first place, with due Compliments, in my Capacity of *Author*, and in the name of all *modest Workmen* willingly joining with me in this Representation, to congratulate our *English* READER on the Establishment of what is so advantageous to himself; I mean, that mutual *Relation* between him and our-selves, which naturally turns so much to his Advantage, and makes *us* to be in reality the subservient Party. And in this respect 'tis to be hop'd he will long enjoy his just Superiority and Privilege over his humble Servants, who compose and labour for his sake. The *Relation* in all likelihood must still continue, and be improv'd. Our common Religion and Christianity, founded on *Letters* and *Scripture*, promises thus much. Nor is this Hope likely to fail us, whilst READERS are really allow'd the Liberty to *read*; that is to say, to *examine, construe* and *remark with Understanding*. LEARNING and SCIENCE must of necessity flourish, whilst the Language of the wisest and most learned of Nations is acknowledg'd to contain the principal and essential part of our holy Revelation. And CRITICISM, *Examinations, Judgments, literate Labours* and *Inquirys* must still be in Repute and Practice; whilst *antient Authors*, so necessary to the Support of the *Sacred Volumes*, are in request, and afford Employment of such infinite Extent to us *Moderns* of whatever degree, who are desirous to signalize ourselves by any Atchievement in *Letters*, and be consider'd as the Investigators of *Knowledg* and *Politeness*.

I MAY undoubtedly, by virtue of my preceding Argument in behalf of Criticism, be allow'd, without suspicion of Flattery or mere Courtship,

to assert the READER'S Privilege above the *Author*; Ch. 1. and assign to him, as I have done, the upper Hand, and Place of Honour. As to Fact, we know for certain, that the greatest of *Philosophers*, the very Founder of Philosophy it-self, was no *Author*. Nor did *the Divine Author* and *Founder of our Religion*, condescend to be an *Author* in this other respect. He who cou'd best have given us the History of his own Life, with the *intire* Sermons and Divine Discourses which he made in publick, was pleas'd to leave it to others, * "To take in hand:" As

* So LUKE, chap. i. ver. 1, 2, 3, 4. "(1) For as much
 " as MANY have taken in hand to set forth, in order, a De-
 " claration (*Exposition* or *Narrative*, Διήγησιν) of those things
 " which are most surely believ'd among (or were fulfill'd in, or
 " among) us; (2) Even as they deliver'd them unto us, which
 " from the beginning were Eye-Witnesses and Ministers of the
 " Word: (3) It seem'd good to ME also, having perfect un-
 " derstanding of all things from the very first (or having look'd back
 " and search'd accurately into all Matters from the beginning, or
 " highest time, παρηκολυθηκότι ἀνωθεν πᾶσιν ἀκριβῶς)
 " to write unto Thee in order, most excellent THEOPHILUS,
 " (4) That Thou mightest know the Certainty (or Validity, sound
 " Discussion, ἀσφάλειαν) of those things wherein THOU hast
 " been instructed (or catechiz'd) πρὸς ὧν κατηχήθης." Whe-
 " ther the words ἀπεπληροφορημένων ἐν ἡμῖν, in the first Verse,
 " shou'd be render'd believ'd among, or fulfill'd in, or among us,
 " may depend on the different reading of the Original. For in
 " some Copys, the ἐν next following is left out. However, the
 " exact Interpreters or verbal Translators render it fulfill'd. Vid.
 " Ar. Montan. Edit. Plantin. 1584. In Ver. 4. the word CER-
 " TAINTY ἀσφάλειαν, is interpreted ἀκρίβειαν, Validity,
 " Soundness, good Foundation, from the Sense of the preceding
 " Verse. See the late Edition of our learned Dr. MILL, ex re-
 " censione KUSTERI, Rot. 1710. For the word Catechiz'd,
 " κατηχήθης (the last of the fourth Verse) ROB. CONSTAN-
 " TINE has this Explanation of it. " Priscis Theologis apud
 " ÆGYPTIOS mos erat, ut Mysteria voce tantum, veluti
 " per manus posteris relinquerent. Apud Christianos, qui Baptis-
 " matis erant candidati, iis, vivâ voce, tradebantur fidei Chri-
 " stianæ Mysteria, sine scriptis: quod PAULUS & LUCAS
 " κατηχεῖν vocant. Unde qui docebantur, Catechumeni voca-
 " bantur; qui docebant, Catechistæ.

there

Misc. 5. there were *many*, it seems, long afterwards, who  did; and undertook accordingly “to write *in order*, “and *as seem’d good to them*, for the better Information of *particular* Persons, what was then *believ’d* among the Initiated or *Catechiz’d*, from *Tradition*, and early *Instruction* in their Youth; or what had been transmitted, by Report, from such as were the presum’d Auditors, and *Eye-witnesses* of those things in former time.”

WHETHER those sacred Books ascribed to *the Divine Legislator* of the JEWS, and which treat of his * Death, Burial, and Succession, as well as of his Life and Actions, are strictly be understood as coming from the immediate Pen of that *Holy Founder*, or rather from some *other* inspir’d Hand, guided by the same influencing Spirit; I will not presume so much as to examine or enquire. But in general we find, That both as to publick Concerns, in Religion, and in Philosophy, the great and eminent *Actors* were of a Rank superiour to the *Writing-Worthys*. The great ATHENIAN Legislator, tho noted as a poetical Genius, cannot be esteem’d an *Author*, for the sake of some few Verses he may occasionally have made. Nor was the great SPARTAN Founder, a *Poet himself*, tho *Author* or *Redeemer* (if I may so express it) to the greatest and best of Poets; who ow’d in a manner his Form and Being to the accurate Searches and Collections of that great *Patron*. The *Politicians* and *civil SAGES*, who were fitted in all respects for the great Scene of Business, cou’d not, it seems, be well taken out of it, to attend the slender and minute Affairs of *Letters*, and *Schoolastick Science*.

’TIS true, indeed, that without a *Capacity* for Action, and a *Knowledge* of the World and Mankind, there can be no Author naturally qualify’d to write with Dignity, or execute any noble or great

Design. But there are many, who with the highest Capacity for Business, are by their Fortune deny'd the Privilege of that higher Sphere. As there are others who having once mov'd in it, have been afterwards, by many Impediments and Obstructions, necessitated to retire, and exert their Genius in this lower Degree.

'Tis to some Catastrophe of this kind that we owe the noblest *Historians* (even the two *Princes* and *Fathers* of History) as well as the greatest *Philosophical* Writers, the *Founder* of the ACADEMY, and others, who were also noble in respect of their Birth, and fitted for the highest Stations in the Publick; but discourag'd from engaging in it, on account of some Misfortunes experienc'd either in their own Persons, or that of their near Friends.

'Tis to the early Banishment and long Retirement of a Heroick Youth out of his Native Country, that we owe an original System of Works, the politeſt, wiſeſt, uſeſulleſt, and (to thoſe who can underſtand the *Divineness* of a juſt *Simplicity*) the moſt * *amiable*, and even the moſt elevating and exalting of all un-inſpir'd and merely human Authors.

To this Fortune we owe ſome of the greateſt of the antient Poets. 'Twas this Chance which produc'd the MUSE of an exalted *Grecian* † LYRICK, and of his Follower ‡ HORACE; whoſe Character, tho eaſy to be gather'd from Hiſtory, and his own Works, is little obſerv'd by any of his Commentators: The general Idea, conceiv'd of him, being drawn chiefly from his precarious and low Circum-

* Τὸν ἡδίστον καὶ χαρίεστον Σεινοφᾶντα, as *Athenæus* calls him, lib. II. See VOL. I. pag. 173.

† Et te sonantem plenus aureo,
ALCÆE, plectro dura navis,
Dura fugæ mala, dura belli.

Horat. Od. 13. lib. 2.

‡ ————— Age, dic Latinum,
Barbite, carmen,
Lesbio primum modulate Civi;
Qui ferox bello, &c.

Horat. Od. 32. lib. 1.
stances

Misc. 5. stances at Court, after the Forfeiture of his Estate, under the Usurpation and Conquest of an OCTAVIUS, and the Ministry of a MÆCENAS; not from his better Condition and nobler Employments in earlier days, under the Favour and Friendship of greater and better Men, whilst the Roman State and Liberty subsisted. For of this Change he himself, as great a Courtier as he seem'd afterwards, gives sufficient * Intimation.

LET

* *Dura sed emovere loco me Tempora grato,
Civilisque rudem Belli tulit æstus in arma,
Cæsaris Augusti non responsura lacertis.
Unde simul primum me dimisere Philippi,
Decisis humilem pennis, inopemque paterni
Et Laris & Fundi, Paupertas impulit audax
Ut versus facerem.*

Horat. Epist. 2. lib. 2. Et Sat. 6. lib. 1.

*At olim
Quòd mihi pareret Legio Romana Tribuno.*

Viz. under BRUTUS. Whence again that natural Boast:
Me primis Urbis BELL I placuisse Domique.

Epist. 20.

And again,

*Cum MAGNIS vixisse invita fatebitur usque
Invidia.* Sat. 1. lib. 2.

Where the *vixisse* shews plainly whom he principally meant by his *MAGNI*, his early Patrons and Great Men in the State: His Apology and Defence here (as well as in his fourth and sixth Satir of his first Book, and his 2d Epistle of his second, and elsewhere) being supported still by the open and bold Assertion of his good Education (equal to the highest Senators, and under the best Masters) his Employments at home and abroad, and his early Commerce and Familiarity with former Great Men, before these his new Friendships and this latter Court-Acquaintance, which was now envy'd him by his Adversarys.

*NUNC quia, Mæcenas, tibi sum convictor: at OLIM
Quòd mihi pareret Legio Romana Tribuno.*

The Reproach now was with respect to a MÆCENAS or AUGUSTUS. 'Twas the same formerly with respect to a BRUTUS, and those who were then the principal and leading Men. The Complaint or Murmur against him on account of his being an *Upsart* or *Favourite* under a MÆCENAS and AUGUSTUS, cou'd not be answer'd, by a *Vixisse* relating to the same Persons; any more than his *Placuisse* join'd with his *BELLI Domique* cou'd relate to those under whom he never went to War, nor wou'd ever consent to bear any Honours. For so he himself distinguishes (Sat. 6. to MÆCENAS)

— *Quia*

LET AUTHORS therefore know themselves ; and Ch. I. tho conscious of Worth, Virtue, and a Genius, such as may justly place them above Flattery or mean Courtship to their READER ; yet let them reflect, that *as Authors merely*, they are but of the second Rank of Men. And let *the* READER withal consider, “ That when he unworthily resigns the place “ of Honour, and surrenders his *Taste*, or *Judgment*, “ to *an Author* of ever so great a Name, or vener- “ able Antiquity, and not to *Reason*, and *Truth*, at “ whatever hazard ; he not only betrays *Himself*, “ but withal the *common Cause* of AUTHOR and “ READER, the Interest of *Letters* and *Knowledg*, “ and the chief *Liberty*, *Privilege*, and *Prerogative* “ of the rational part of Mankind.”

’Tis related in History of the CAPPADOCIANS, That being offered their *Liberty* by the ROMANS, and permitted to govern themselves by their own Laws and Constitutions, they were much terrify’d at the Proposal ; and as if some sore harm had been intended ’em, humbly made it their Request, “ That “ they might be govern’d by Arbitrary Power, and “ that an Absolute Governour might without delay “ be appointed over ’em at the discretion of the “ ROMANS.” For such was their Disposition to- wards mere *Slavery* and *Subjection* ; that they dar’d not pretend so much as to *chuse* their own MASTER. So essential they thought SLAVERY, and so *divine* a thing *the Right of* MASTERSHIP, that they dar’d not be so *free* even as to presume to give themselves that

*Quia non ut forsit Honorem
Jure mihi inuideat quivis, ita te quoque Amicum.*

He was formerly an *Astor*, and in the Ministry of Affairs: Now only a FRIEND to a Minister: Himself still a *private* and *retir’d* Man. That he refus’d AUGUSTUS’s Offer of the Secretaryship, is well known. But in these Circumstances, the Politeness as well as Artifice of HORACE is admirable ; in making *Futurity* or *Posterity* to be the speaking Party in both those places, where he suggests his Intimacy and Favour with *the Great*, that there might, in some measure, be room left (tho in strictness there was scarce any) for an OCTAVIUS and a MÆCENAS to be included. See VOL. I. pag. 182, 183. in the Notes.

Misc. 5. Blessing, which they chose to leave rather to *Providence*, *Fortune*, or A CONQUEROR to bestow upon them. They dar'd not *make* a King; but wou'd rather *take* one, from their powerful Neighbours. Had they been necessitated to come to an *Election*, the Horrour of such a Use of Liberty in Government, wou'd perhaps have determin'd 'em to chuse *blindfold*, or leave it to the Decision of the commonest *Lot*, Cast of Dye, *Cross* or *Pile*, or whatever it were which might best enable them to clear themselves of the heinous Charge of using the least *Fore-sight*, *Choice*, or *Prudence* in such an *Affair*.

I SHOU'D think it a great Misfortune were my READER of the number of those, who in a kind of *Cappadocian* Spirit, cou'd easily be terrify'd with the Proposal of giving him his *Liberty*, and making him *his own Judg*. My Endeavour, I must confess, has been to shew him his just Prerogative in this respect, and to give him the sharpest Eye over his *Author*, invite him to criticize honestly, without favour or affection, and with the utmost Bent of his Parts and Judgment. On this account it may objected to me, perhaps, "That
 " I am not a little vain and presumptuous, in my
 " *own* as well as in my *Author's* behalf, who can
 " thus, as it were, challenge my *Reader* to a Trial
 " of his keenest Wit."

BUT to this I answer, That shou'd I have the good fortune to raise the masterly Spirit of *just* CRITICISM in my *Readers*, and exalt them ever so little above the lazy, timorous, over-modest, or resign'd State, in which the generality of them remain; tho by this very Spirit, I *my-self* might possibly meet my Doom: I shou'd however abundantly congratulate with my-self on these my low Flights, be proud of having plum'd the Arrows of better *Wits*, and furnish'd Artillery, or Ammunition of any kind, to those Powers, to which I *my-self* had fall'n a Victim.

* ——— *Fungar vice Cotis.* ———

I Cou'd reconcile my Ambition in this respect to what I call my *Loyalty to the Reader*, and say of his Elevation in Criticism and Judgment, what a Roman Princess said of her Son's Advancement to Empire, "† *Occidat, dum imperet.*"

HAD I been a Spanish CERVANTES, and with success equal to that comick Author, had destroy'd the reigning Taste of *Gothick* or *Moorish* CHIVALRY, I cou'd afterwards contentedly have seen my *Burlesque-Work* it-self despis'd, and set aside; when it had wrought its intended effect, and destroy'd those *Giants* and *Monsters* of the Brain, against which it was originally design'd. Without regard, therefore, to the prevailing *Relish* or *Taste* which, in my own Person, I may unhappily experience, when these my *Miscellaneous Works* are leisurely examin'd; I shall proceed still in my Endeavour to refine my *Reader's* PALATE; *whetting* and *sharpening* it, the best I can, for Use, and Practice, in the lower Subjects; that by this Exercise it may acquire the greater Keeness, and be of so much the better effect in Subjects of a higher kind, which relate to his chief Happiness, his *Liberty* and *Manhood*.

SUPPOSING me therefore a mere *comick* Humourist, in respect of those *inferiour* Subjects, which after the manner of my familiar *Prose-Satir* I presume to criticize; May not I be allow'd to ask, "Whether there remains not still among us
" noble BRITONS, something of that original *Bar-*
" *barous* and *Gothick* Relish, not wholly purg'd
" away; when, even at this hour, *Romances* and
" *Gallantrys* of like sort, together with *Works* as
" monstrous of other kinds, are current, and in

• Horat. de Arte Poet.

† Tacit. Annal. lib. 14.

Misc. 5. “ vogue, even with the People who constitute our
 ~~~~~ “ reputed *polite World* ? ” Need I on this account  
 refer again to our \* Author, where he treats in ge-  
 neral of *the Stile and Manner* of our *modern Authors*,  
 from the *Divine*, to the *Comedian* ? What Person is  
 there of the least Judgment or Understanding, who  
 cannot easily, and without the help of a *Divine*, or  
 rigid *Moralist*, observe the lame Condition of our  
*English STAGE* ; which nevertheless is found the  
*Rendevouz* and chief Entertainment of our best Com-  
 pany, and from whence in all probability our Youth  
 will continue to draw their Notion of *Manners*, and  
 their Taste of *Life*, more directly and naturally, than  
 from the *Rebearfals* and *Declamations* of a graver  
 THEATER ?

LET those whose business it is, advance, as they  
 best can, the Benefit of that *sacred Oratory*, which  
 we have lately seen and are still like to see employ'd  
 to various purposes, and further designs than that  
 of instructing us in Religion or Manners. Let 'em  
 in that high *Scene* endeavour to refine our Taste and  
 Judgment in sacred Matters. 'Tis the good *Critick's*  
 Task to amend our *common STAGE* ; nor ought this  
*Dramatick Performance* to be decry'd or sentenc'd by  
 those Criticks of a higher Sphere. The Practice and  
*Art* is honest, in it-self. Our *Foundations* are well  
 laid. And in the main, our *English STAGE* (as  
 † has been remark'd) is capable of the highest Im-  
 provement ; as well from the present Genius of our  
 Nation, as from the rich Oar of our early Poets in  
 this kind. But *Faults* are easier imitated than  
 Beautys.

WE find, indeed, our THEATER become of late  
 the Subject of a growing Criticism. We hear it  
 openly complain'd, “ That in our *newer Plays* as  
 “ well as in our *older*, in *Comedy* as well as *Tragedy*,

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\* *Viz.* In his *Advice to Authors*, (Treatise III.) VOL. I.

† VOL. I. pag. 147, &c, 151, 176, 186, 187.



“ the Stage presents a proper Scene of Uproar ; — Ch. 1.  
 “ Duels fought ; Swords drawn, many of a side ;  
 “ Wounds given, and sometimes dress’d too ; the  
 “ Surgeon call’d, and the Patient prob’d and tented  
 “ upon the Spot. That in our *Tragedy*, nothing is  
 “ so common as Wheels, Racks, and Gibbets pro-  
 “ perly adorn’d ; Executions decently perform’d ;  
 “ Headless Bodies and Bodiless Heads, expos’d to  
 “ view : Battles fought : Murders committed : and  
 “ the Dead carry’d off in great Numbers.” —  
 Such is our Politeness !

NOR are these *Plays*, on this account, the less frequented by *either* of the Sexes : Which inclines me to favour the Conceit our \* Author has suggested concerning the mutual Correspondence and Relation between our *Royal THEATER*, and *Popular CIRCUS* or *Bear-Garden*. For in the former of these Assemblies, ’tis undeniable that at least the *two* upper Regions or Galleries contain such Spectators, as indifferently frequent each Place of Sport. So that ’tis no wonder we hear such Applause resounded on the Victories of an ALMANZOR ; when the same Partys had possibly, no later than the Day before, bestow’d their Applause as freely on the  *victorious Butcher*, the HERO of *another Stage* : where amidst various Frays, bestial and human Blood, promiscuous Wounds and Slaughter ; one Sex are observ’d as frequent and as pleas’d Spectators as the other, and sometimes not Spectators only, but *Actors* in the *Gladiatorian* Parts. — These Congregations, which we may be apt to call *Heathenish* † (tho in reality never known among the *politer Heathens*) are, in our *Christian Nation*, unconcernedly allow’d and tolerated, as no way injurious to *religious Interests* ; whatever effect they may be found to have on *national Manners*, *Humanity*, and *Civil Life*. Of such *Indulgencies* as

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\* VOL. I. pag. 183, &c.

† VOL. I. pag. 182, &c.



Misc. 5. these, we hear no Complaints. Nor are any *Assemblies*, tho of the most *barbarous* and *enormous* kind, so offensive, it seems, to *Men of Zeal*, as *religious Assemblies* of a *different* Fashion or Habit from their own.

I AM sorry to say, that, tho in the many parts of *Poetry* our Attempts have been high and noble, yet in general the *TASTE* of *Wit* and *Letters* lies much upon a level with what relates to our Stage.

I CAN readily allow to our *BRITISH Genius* what was allow'd to the *ROMAN* heretofore:

\* ————— *Natura sublimis & acer:*  
*Nam spirat Tragicum satis, & feliciter audet.*

But then I must add too, that the excessive Indulgence and Favour shown to our *Authors* on account of what their *mere Genius* and *flowing Vein* afford, has render'd them intolerably supine, conceited, and Admirers of themselves. The Publick having once suffer'd 'em to take the ascendant, they become, like flatter'd Princes, impatient of Contradiction or Advice. They think it a disgrace to be criticiz'd, even by a *Friend*; or to reform, at his desire, what they themselves are fully convinc'd is negligent, and uncorrect.

† *Sed turpem putat in scriptis, metuitque Lituram.*

The † *Limæ Labor* is the great Grievance with our Country-men. An *English AUTHOR* wou'd be all *GENIUS*. He wou'd reap the *Fruits* of Art; but without Study, Pains, or Application. He thinks it necessary, indeed (lest his Learning shou'd be call'd in question) to show the World that he errs *knowingly* against the Rules of Art. And for this reason, whatever Piece he publishes at any time, he seldom fails, in some prefix'd Apology, to speak in such a manner

\* Hor. Epist. 1. lib. 2.

† Ibid.

‡ Ars Poet.



of *Criticism* and *Art*, as may confound the ordinary Ch. I. Reader, and prevent him from taking up a *Part*, which, shou'd he once assume, wou'd prove fatal to the impotent and mean Performance.

'TWERE to be wish'd, that when once our Authors had consider'd of a *Model* or *Plan*, and attain'd the Knowledg of a \* *WHOLE* and *PARTS*; when from this beginning they had proceeded to *Morals*, and the Knowledg of what is call'd † *POETICK MANNERS*

\* ΟΛΟΝ ὃ ἐστὶ τὸ ἔχον ἀρχὴν καὶ μέσον καὶ τελευτήν. Ἀρχὴ ὃ ἐστὶν, ὃ αὐτὸ μὴ ἐξ ἀνάγκης, μὴ μετ' ἄλλο ἐστὶ· μετ' ἐκείνο δ' ἕτερον πέφυκεν εἶ) ἢ γένεσθαι. Τελευτὴ ὃ τὸναντίον, ὃ αὐτὸ μετ' ἄλλο πέφυκεν εἶ), ἢ ἐξ ἀνάγκης, ἢ ὡς ὀπιλοπολύ· μὴ ὃ τὸ αὐτὸ ἄλλο ἐδέν. Μέσον ὃ, καὶ αὐτό μετ' ἄλλο, καὶ μετ' ἐκείνο ἕτερον. Arist. de Poet. cap. 7. And in the following Chapter, Μῦθος δ' ἐστὶν Εἶς, ὅς ὡς περ τινὲς οἰονταί, ἐὰν περὶ ἑναίῃ, &c.

*Denique sit quod vis simplex duntaxat & UNUM.*

Horat. de Arte Poet. See VOL. I. p. 98, 99.

'Tis an infallible proof of the want of just *Integrity* in every Writing, from the *Epoee* or *Heroick Poem*, down to the familiar *Epistle*, or slightest *Essay* either in *Verse* or *Prose*, if every several *Part* or *Portion* fits not its proper place so exactly, that the least *Transposition* wou'd be impracticable. Whatever is *Episodick*, tho perhaps it be a *Whole*, and in it-self intire, yet being inserted, as a *Part*, in a Work of greater length, it must appear only in its *due place*. And that *Place* alone can be call'd its *due-one*, which alone befits it. If there be any *Passage* in the *Middle* or *End*, which might have stood in the *Beginning*; or any in the *Beginning*, which might have stood as well in the *Middle* or *End*; there is properly in such a *Piece* neither *Beginning*, *Middle* or *End*. 'Tis a mere *Rhapsody*; not a *Work*. And the more it assumes the *Air* and *Appearance* of a *real Work*, the more ridiculous it becomes. See above, pag. 21. And VOL. I. pag. 98.

† *Respicere exemplar vitæ morumque jubebo*

*Doctum Imitatorem, & VERAS hinc ducere voces.*

Horat. de Arte Poet.

The Chief of antient Criticks, we know, extols HOMER, above all things, for understanding how "To LYE in perfection;" as the *Passage* shews which we have cited above, VOL. I.



Misc. 5. MANNERS and TRUTH; when they had learnt to  
 ~~~~~ reject *false Thought*, embarrassing and *mix'd Metaphors*,  
 the

pag. 233. His LYES, according to that Master's Opinion, and the Judgment of many of the gravest and most venerable Writers, were, in themselves, the justest *Moral Truths*, and exhibitive of the best Doctrine and Instruction in Life and Manners.

It may be ask'd perhaps, "How comes the Poet, then, to draw no single Pattern of the kind, no *perfect Character*, in either of his Heroick Pieces?" I answer, that

shou'd he attempt to do it, he wou'd, as a Poet, be preposterous and false. 'Tis not *the Possible*, but *the Probable* and *Likely* which must be the Poet's Guide in *Manners*. By this he wins Attention, and moves the conscious Reader or Spectator; who judges best from *within*, by what he naturally feels and experiences in his own Heart. The Perfection of Virtue is from long *Art* and *Management*, *Self-Controul*, and, as it were, *Force of Nature*. But the common Auditor or Spectator, who seeks Pleasure only, and loves to engage his Passion, by view of other Passion and Emotion, comprehends little of the Restraints, Allays and Corrections which form this *new and artificial Creature*. For such indeed is the *truly virtuous Man*; whose ART, tho ever so *natural* in it-self, or justly founded in *Reason* and *Nature*, is an Improvement far beyond the common Stamp, or known Character of Human Kind. And thus the compleatly virtuous and perfect Character is *unpoetical* and *false*. Effects must not appear, where Causes must necessarily remain unknown and incomprehensible. A HERO without Passion, is, in Poetry, as absurd as a HERO without Life or Action. Now if Passion be allow'd, *passionate Action* must ensue. The same Heroick Genius and seeming Magnanimity which transport us when beheld, are naturally transporting in the Lives and Manners of *the Great*, who are describ'd to us. And thus the able Designer who feigns in behalf of *Truth*, and draws his Characters after the *Moral Rule*, fails not to discover Nature's Propensity, and assigns to these high Spirits their proper Exorbitancy, and Inclination to exceed in that Tone or Species of Passion, which constitutes the eminent or shining part of each Poetical Character. The Passion of an ACHILLES is towards that Glory which is acquir'd by Arms and personal Valour. In favour of this Character, we forgive the generous Youth his Excess of Ardour in the Field, and his Resentment when injur'd and provok'd in Council, and by his Allies. The Passion of an ULYSSES is towards that Glory which is acquir'd by Prudence, Wisdom, and Ability in Affairs. 'Tis in favour of this Character that we forgive him his subtle, crafty, and deceitful Air: since the *intriguing Spirit*, the *over-reaching Manner*, and *Over-refinement of Art and Policy*, are as naturally incident to the experienc'd and thorow Politician, as *sudden Resentment*, *indiscreet and rash Behaviour*, to the open undesigning Character of a warlike Youth. The gigantick Force and military Toil of an AJAX wou'd not be so easily credible, or engaging,
 but

the ridiculous *Point* in Comedy, and the *false Sublime*, and *Bombast* in Heroick; they wou'd at last

but for the honest Simplicity of his Nature, and the Heaviness of his Parts and Genius. For Strength of Body being so often noted by us, as un-attended with equal Parts and Strength of Mind; when we see this natural Effect express'd, and find our secret and malicious kind of Reasoning confirm'd, on this hand; we yield to any *Hyperbole* of our Poet, on the other. He has afterwards his full-Scope, and Liberty of enlarging, and exceeding, in the peculiar Virtue and Excellence of his Hero. He may *lye* splendidly, raise wonder, and be as *astounding* as he pleases. Every thing will be allow'd him in return for this frank Allowance. Thus the Tongue of a NESTOR may work Prodigys, whilst the accompanying Allays of a Rhetorical Fluency, and aged Experience, are kept in view. An AGAMEMNON may be admir'd as a noble and wise Chief, whilst a certain princely Haughtiness, a Stiffness, and stately Carriage natural to the Character, are represented in his Person, and noted in their ill Effects. For thus the Excesses of every Character are by the Poet redress'd. And the Misfortunes naturally attending such Excesses, being justly apply'd; our Passions, whilst in the strongest manner engag'd and mov'd, are in the wholesomest and most effectual manner corrected and purg'd. Were a Man to form himself by one single Pattern or Original, however perfect; he wou'd himself be a mere Copy. But whilst he draws from various Models, he is original, natural, and unaffected. We see in outward Carriage and Behaviour, how ridiculous any one becomes who imitates another, be he ever so graceful. They are mean Spirits who love to copy merely. Nothing is agreeable or natural, but what is original. Our Manners, like our Faces, tho ever so beautiful, must differ in their Beauty. An Over-regularity is next to a Deformity. And in a Poem (whether Epick or Dramatick) a compleat and perfect Character is the greatest Monster, and of all Poetick Fictions not only the least engaging, but the least moral and improving. — Thus much by way of Remark upon Poetical TRUTH, and the just Fiction, or artful Lying of the able Poet; according to the Judgment of the Master-Critick. What HORACE expresses of the same Lying Virtue, is of an easier sense, and needs no explanation.

*Atque ita mentitur, si veris falsa remiscet
Primo ne medium, medio ne discrepet inum.*

De Arte Poet.

The same may be observ'd not only in Heroick Draughts, but in the inferiour Characters of Comedy.

Quàm similis uterque est sui!

Ter. Phorm. Act. 3. Sc. 2.

See VOL. I. pag. 4, 96, 97, 227, & 236, in the Notes, at the end.
have

Misc. 5. have some regard to Numbers, Harmony, and an
 * Ear, and correct, as far as possible, the harsh
 Sounds of our Language; in Poetry at least, if not in
 Prose.

BUT so much are our *British* Poets taken up, in
 seeking out that monstrous Ornament which we call
 † Rhyme, that 'tis no wonder if other Ornaments,
 and

• VOL. I. pag. 147.

† The Reader, if curious in these matters, may see I S. V O S-
 S I U S *de viribus Rhythmi*; and what he says, withal, of antient
Musick, and the degrees by which they surpass us Moderns (as
 has been demonstrated by late Mathematicians of our Nation)
 contrary to a ridiculous Notion some have had, that because in
 this, as in all other Arts, the Antients study'd *Simplicity*, and af-
 fected it as the highest Perfection in their Performances, they
 were therefore ignorant of *Parts* and *Symphony*. Against this,
 I S. V O S S I U S, amongst other Authors, cites the antient Peri-
 patetick *περὶ Κόσμου* at the beginning of his fifth Chapter. To
 which he might have added another Passage in Chap. 6. The
 Sutableness of this antient Author's Thought to what has been often
 advanc'd in the philosophical Parts of these Volumes, concerning
 the universal *Symmetry*, or Union of the *Whole*, may make it ex-
 cusable if we add here the two Passages together, in their ini-
 mitable Original. "Ἴσως ὃ καὶ τῆς ἐναντίων ἡ φύσις γλί-
 χεται, καὶ ἐκ τούτων ἀποβλεῖν τὸ σύμφωνον, ἐκ ἐκ τῆς
 ὁμοίων. ὥσπερ ἀμέλει τὸ ἄρρεν συνήγαγεν πρὸς τὸ θή-
 λυ, καὶ ἕχ ἑκάτερον πρὸς τὸ ὁμόφυλον, καὶ τὴν πρώτην
 ὁμόνοιαν διὰ τῆς ἐναντίων συνῆψεν, καὶ διὰ τῆς ὁμοίων.
 "Εοικε ὃ καὶ ἡ τέχνη τὴν φύσιν μιμημένη, τὸτο ποιεῖν.
 Ζωγραφία μὲν γὰρ, λευκῶν τε καὶ μελάνων, ὠχρῶν τε καὶ
 ἐρυθρῶν χρωμάτων ἐγκερασάμενη φύσεις, τὰς εἰκόνας
 τοῖς προηγουμένοις ἀπετέλεσε συμφώνως. Μουσικὴ δ',
 ὀξεῖς ἅμα καὶ βαρεῖς, μακρὰς τε καὶ βραχεῖς φθόγους μί-
 ξασα, ἐν διαφόροις φωναῖς, μίαν ἀπέτέλεσεν ἁρμονίαν.
 Γραμματικὴ δ', ἐκ φωνηέντων καὶ ἀφώνων γραμμάτων
 κράσιν ποιησάμενη, τὴν ὅλην τέχνην ἀπ' αὐτῶν συ-
 νεστήσατο. τὸτο ὃ τὸτο ἦν καὶ τὸ παρὰ τῷ σκολεινῷ
 λεγόμενον Ἡρακλείτω. συνάφειας ἔλα καὶ ἕχὶ ἔλα, συμ-
 φερόμενον καὶ διαφερόμενον, συναδὸν καὶ διαδόν, καὶ ἐκ πάν-
 των ἓν, καὶ ἐξ ἑνὸς πάντα. And in the following Passage,
 Μία δ' ἐκ πάντων ἁρμόνια συναδόντων καὶ χορευόντων καὶ

and real Graces are unthought of, and left un-at-Ch. 1. tempted. However, since in some Parts of Poetry (especially in the Dramatick) we have been so happy as to triumph over this barbarous Taste; 'tis unaccountable that our Poets, who from this Priviledge ought to undertake some further Refinements, shou'd remain still upon the same level as before. 'Tis a shame to our Authors, that in their elegant Stile and metred Prose there shou'd not be found a peculiar Grace and Harmony, resulting from a more natural and easy Disengagement of their Periods, and from a careful avoiding the Encounter of the shocking Consonants and jarring to which our Language is so unfortunately subject.

THEY have of late, it's true, reform'd in some measure the gouty Joints and Darning-work of Whereunto's, Whereby's, Thereof's, Therewith's, and the rest of this kind; by which, complicated Periods are so curiously strung, or hook'd on, one to another, after the long-spun manner of the Bar, or Pulpit. But to take into consideration no real Accent, or Cadency of Words, no Sound or Measure of Syllables; to put together, at one time, a Set of Compounds, of the longest Greek or Latin Termination; and at another, to let whole Verses, and those too of our heroick and longest sort, pass currently in Monosyllables: is, methinks, no slender Negligence. If single Verses at the head, or in the most emphatical places, of the most considerable Works, can admit of such a Structure, and pass for truly harmonious and poetical in this negligent form; I see no reason why more Verses than one or two, of

† Ἐβανόν, ἐξ ἑνὸς τε γίνεται, καὶ εἰς ἓν ἀπολήγει. Κόσμον δὲ ἐτύμας τὸ σύμπαν, ἀλλ' ἐκ ἀκοσμίας ὀνομάσας αὖν. Καθάπερ ὅ ἐν χορῷ κορυφαία κατέρχαντο, συνεπηχεῖ πᾶς ὁ χορὸς ἀνδρῶν, ἔσθ' ἔτε καὶ γυναικῶν, ἐν διαφόροις φωναῖς ὀξύτεραις καὶ βαρυτέραις, μίαν ἀρμονίαν ἐμμελῆ κεραυνύων, ὥτως ἔχει καὶ ὅτι τὸ σύμπαν διέποντο. ΘΕΟΤ. See VOL. II. pag. 140. And above, pag. 124, 5, &c. in the Notes.

the

Misc. 5. the same formation, shou'd not be as well admitt'd ;
 ~~~~~ or why an un-interrupted Succession of these well-  
 strung *Monosyllables* might not be allow'd to clatter  
 after one another, like the Hammers of a Paper-Mill,  
 without any breach of Musick, or prejudice to the Har-  
 mony of our Language. But if Persons who have gone  
 no farther than a Smith's Anvil to gain an *Ear*, are yet  
 likely, on fair trial, to find a plain defect in these  
*Ten-Monosyllable* Heroicks ; it wou'd follow, me-  
 thinks, that even a *Prose*-Author, who attempts to  
 write politely, shou'd endeavour to confine himself  
 within those Bounds, which can never, without  
 breach of Harmony, be exceeded in any just *Metre*,  
 or agreeable Pronunciation.

THUS HAVE I ventur'd to arraign the Au-  
 thority of those self-privileg'd Writers, who wou'd  
 exempt themselves from *Criticism*, and save their ill-  
 acquir'd Reputation, by the Decree of an *Art*, on  
 which the Cause and Interest of *Wit* and *Letters* ab-  
 solutely depend. Be it they themselves, or their  
 great Patrons in their behalf, who wou'd thus ar-  
 bitrarily support the Credit of ill Writings ; the At-  
 tempt, I hope, will prove unsuccessful. Be they  
 Moderns or Antients, Foreigners or Natives, pon-  
 derous and austere Writers, or airy and of the hu-  
 morous kind : Whoever takes refuge here, or seeks  
 Protection hence ; whoever joins his Party or In-  
 terest to this Cause ; it appears from the very Fact  
 and Endeavour alone, that there is just ground to  
 suspect some Insufficiency or Imposture at the bot-  
 tom. And on this account the READER, if he be  
 wise, will the rather redouble his Application and  
 Industry, to examine the Merit of his assuming Au-  
 thor. If, as *Reader*, and *Judg*, he dare once assert  
 that *Liberty* to which we have shewn him justly in-  
 titled ; he will not easily be threaten'd or ridicul'd  
 out of the use of his *examining Capacity*, and native  
*Privilege* of CRITICISM.

'T WAS



'T W A S to this *Art*, so well understood and Ch. I. practis'd heretofore, that the wise Antients ow'd whatever was consummate and perfect in their Productions. 'Tis to the same *Art* we owe the Recovery of Letters in these latter Ages. To this alone we must ascribe the Recognition of antient Manuscripts, the Discovery of what is spurious, and the Discernment of whatever is genuine of those venerable Remains which have pass'd thro such dark Periods of Ignorance, and rais'd us to the Improvements we now make in every Science. 'Tis to this *Art*, that even the *Sacred Authors* themselves owe their highest Purity and Correctness. So *sacred* ought the *Art* it-self to be esteem'd; when from its Supplies alone is form'd that judicious and learned Strength by which the Defenders of our Holy Religion are able so successfully to refute the *Heathens*, *Jews*, *Seſtarians*, *Hereticks*, and other Enemys or Opposers of our primitive and antient Faith.

B U T having thus, after our Author's example, asserted the Use of C R I T I C I S M, in all literate Works, from the main *Frame*, or *Plan* of every Writing, down to the minutest *Particle*; we may now proceed to exercise this *Art* upon our Author himself, and by his own Rules examine him in this his last Treatise; reserving still to our-selves the same Privilege of Variation, and Excursion into other Subjects, the same *Episodick* Liberty, and Right of wandering, which we have maintain'd in the preceding Chapters.

C H A P.



## C H A P. II.

*Generation and Succession of our national and modern Wit. — Manners of the Proprietors. — Corporation, and Joint-Stock. — Statute against Criticism. A Coffee-house Committee. — Mr. BAYS. — Other BAYS'S in Divinity. — Censure of our Author's Dialogue-Piece; and of the Manner of Dialogue-Writing, us'd by Reverend Wits.*

**A**CCORDING to the common Course of Practice in our Age, we seldom see the Character of *Writer* and that of *Critick* united in the same Person. There is, I know, a certain Species of *Authors* who subsist wholly by the *criticizing* or *commenting* Practice upon others, and can appear in no other Form besides what this Employment authorizes them to assume. They have no *original* Character, or *first* Part; but wait for something which may be call'd a *Work*, in order to graft upon it, and come in, for Sharers, at second hand.

THE *Pen-Men* of this Capacity and Degree, are, from their Function and Employment, distinguish'd by the Title of ANSWERERS. For it happens in the World, that there are Readers of a Genius and Size just fitted to these *answering* Authors. These, if they teach 'em nothing else, will teach 'em, they think, to *criticize*. And tho the new practising Criticks are of a sort unlikely ever to understand any *original Book* or *Writing*; they can understand, or at least remember, and quote the subsequent Reflections, Flouts, and Jeers, which may accidentally be made on such a Piece. Wherever a Gentleman of this sort happens, at any time, to be in company, you shall no sooner hear a new Book spoken of, than 'twill be ask'd, "Who has answer'd it?" or "When is there an Answer to come out?" — Now the *Answer*, as



our Gentleman knows, must needs be newer than *Ch. 2.*  
the *Book*. And the *newer* a thing is, the more  
fashionable still, and the genteeler the Subject of  
Discourse. For this the Bookseller knows how to  
fit our Gentleman to a nicety: For he has com-  
monly an *Answer* ready bespoke, and perhaps fi-  
nish'd, by the time his *new Book* comes abroad.  
And 'tis odds but our fashionable Gentleman, who  
takes both together, may read the *latter* first, and  
drop the other for good and all.

BUT of these *answering WITS*, and the man-  
ner of *Rejoinders*, and reiterate *Replies*, we have said  
what is sufficient \* in a former MISCELLANY.  
We need only remark in general, "That 'tis ne-  
cessary a *writing CRITICK* shou'd understand how  
to write. And tho every *Writer* is not bound to  
shew himself in the capacity of *CRITICK*, every  
writing Critick is bound to shew himself capable  
of being a *WRITER*. For if he be apparently im-  
potent in this *latter* kind, he is to be deny'd all  
Title or Character in the other."

TO *censure* merely what another Person writes;  
to *twitch*, *snap*, *snub up*, or *banter*; to torture *Sen-  
tences* and *Phrases*, turn a few Expressions into Ridi-  
cule, or write what is now-a-days call'd an *Answer*  
to any Piece, is not sufficient to constitute what is  
properly esteem'd a *WRITER*, or *AUTHOR* in due  
form. For this reason, tho there are many *AN-  
SWERERS* seen abroad, there are few or no *CRITICKS*  
or *SATIRISTS*. But whatever may be the  
State of Controversy in our *Religion*, or *politick* Con-  
cerns: 'tis certain that in the mere *literate* World  
Affairs are manag'd with a better Understanding be-  
tween the principal Partys concern'd. The *WRI-  
TERS* or *AUTHORS* in possession, have an easier time  
than any *Ministry*, or *religious Party*, which is upper-  
most. They have found a way, by decrying all *CRITICISM*  
in general, to get rid of their *Dissenters*, and

\* *Viz. Supra*, MIS C. I. chap. 2.



Misc. 5. prevent all Pretences to further *Reformation* in their State. *The* CRITICK is made to appear distinct, and of another *Species*; wholly different from *The Writer*. None who have a GENIUS for *Writing*, and can perform with any Success, are presum'd so ill-natur'd or illiberal as to endeavour to signalize themselves in CRITICISM.

'Tis not difficult, however, to imagine why this practical Difference between *Writer* and *Critick* has been so generally establish'd amongst us, as to make the Provinces seem wholly distinct, and irreconcilable. The *forward* WITS, who without waiting their due time, or performing their requisite Studys, start up in the World as AUTHORS, having with little Pains or Judgment, and by the strength of Fancy merely, acquir'd a *Name* with Mankind, can on no account afterwards submit to a Decrial or Disparagement of those raw Works to which they ow'd their early Character and Distinction. Ill wou'd it fare with 'em, indeed, if on these tenacious Terms, they shou'd venture upon CRITICISM, or offer to move that *Spirit* which wou'd infallibly give such Disturbance to their establish'd Title.

Now we may consider, That in our Nation, and especially in our present Age, whilst Wars, Debates, and publick Convulsions turn our Minds so wholly upon Business and Affairs; the better *Genius's* being in a manner necessarily involv'd in the active Sphere, on which the general Eye of Mankind is so strongly fixt, there must remain in the Theatre of Wit, a sufficient Vacancy of Place: and the quality of *Actor* upon that Stage, must of consequence be very easily attainable, and at a low Price of Ingenuity or Understanding.

THE Persons therefore who are in possession of the *prime Parts* in this deserted Theatre, being suffer'd to maintain their Ranks and Stations in full Ease, have naturally a good Agreement and Understanding with their Fellow-Wits. Being indebted to the Times for this Happiness, that with so little Industry or Capacity



city they have been able to serve the Nation with Ch. 2.  
*Wit*, and supply the Place of real Dispensers and Ministers of the MUSE's *Treasures*; they must, necessarily, as they have any Love for themselves, or fatherly Affection for their Works, conspire with one another, to preserve their common Interest of Indolence, and justify their Remisness, Uncorrectness, Insipidness, and downright Ignorance of all literate *Art*, or just *Poetick Beauty*.

\* *Magna inter molles Concordia.*

FOR this reason you see 'em mutually courteous, and benevolent; gracious and obliging, beyond measure; complimenting one another interchangeably, at the head of their Works, in *recommendatory Verses*, or in separate Panegyricks, Essays, and Fragments of Poetry; such as in the *Miscellaneous Collections* (our yearly Retail of Wit) we see curiously compacted, and accommodated to the Relish of the World. Here the *Tyrocinium* of Genius's is annually display'd. Here, if you think fit, you may make acquaintance with the young Offspring of WITS, as they come up gradually under the old; with due Courtship, and Homage, paid to those high Predecessors of Fame, in hope of being one day admitted, by Turn, into the noble Order, and made WITS by *Patent* and *Authority*.

THIS is the young *Fry* which you may see busily surrounding the grown Poet, or chief Play-house-Author, at a *Coffee-House*. They are his Guards; ready to take up Arms for him; if by some presumptuous *Critick* he is at any time attack'd. They are indeed the very Shadows of their immediate Predecessor, and represent the same Features, with some small Alteration perhaps for the worse. They are sure to aim at nothing above or beyond their Master; and wou'd on no account give him the least Jealousy of their aspiring to any Degree or Order of writing above him. From hence that *Harmony* and *reciprocal Esteem*, which, on such a bottom as this, cannot fail

\* Juven. Sat. 2. ver. 47.



Misc. 5. of being perfectly well establish'd among our Poets :  
 ~~~~~ The Age, mean while, being after this manner hope-  
 fully provided, and secure of a constant and *like* Suc-
 cession of meritorious Wits, in every kind !

IF by chance a Man of Sense, un-appriz'd of the
 Authority of these high Powers, shou'd venture to
 accost the Gentlemen of this Fraternity, at some
Coffee-house Committee, whilst they were taken up,
 in mutual Admiration, and the usual Praise of their
 national and co-temporary Wits ; 'tis possible he
 might be treated with some Civility, whilst he in-
 quir'd, for Satisfaction sake, into the Beautys of those
 particular Works so unanimously extol'd. But shou'd
 he presume to ask, in general, " Why is our *Epick*
 " or *Dramatick*, our *Essay*, or *common Prose* no better
 " executed ? " Or, " Why in particular does such or
 " such a reputed Wit write so incorrectly, and with so
 " little regard to Justness of Thought or Language ? "
 The Answer wou'd presently be given, " That we
 " *Englishmen* are not ty'd up to such rigid Rules as
 " those of the antient *Grecian*, or modern *French*
 " Criticks."

" BE it so (Gentlemen !) 'Tis your good Plea-
 " sure. Nor ought any-one to dispute it with you.
 " You are Masters, no doubt, in your own Coun-
 " try. But (Gentlemen !) the Question here, is not
 " What your Authority may be over your own Wri-
 " ters. You may have them of what Fashion or
 " Size of Wit you please ; and allow them to enter-
 " tain you at the rate you think sufficient, and sa-
 " tisfactory. But can you, by your good Pleasure,
 " or the Approbation of your highest Patrons, make
 " that to be either *Wit*, or *Sense*, which wou'd other-
 " wise have been Bombast and Contradiction ? If
 " your Poets are still * Mr. BAYs's, and your Prose-
 " Authors

* To see the Incurribleness of our Poets in their pedantick
 Manner, their Vanity, Defiance of Criticism, their Rhodomon-
 tade and poetical Bravado ; we need only turn to our famous
 Poet-Laureat (the very Mr. BAYs himself) in one of his latest
 and

“ Authors Sir ROGERS, without offering at a better Ch. 2.
 “ Manner; must it follow that *the Manner it-self* is
 “ good, or the *Wit* genuine?—What say you (Gentle-
 “ men!) to this new Piece? ——— Let us examine
 “ these Lines which you call *shining*! This String
 “ of Sentences which you call *clever*! This Pile of
 “ Metaphors which you call *sublime*! ——— Are
 “ you unwilling (Gentlemen!) to stand the Test?
 “ Do you despise the Examination?
 “ SIR! ——— Since you are pleas’d to take this
 “ Liberty with us; May we presume to ask you a
 “ Question? O Gentlemen! as many as you
 “ please: I shall be highly honour’d. Why
 “ then (pray Sir!) inform us, Whether you have
 “ ever writ? Very often (Gentlemen!) es-
 “ pecially on a Post-night. But have you
 “ writ (for instance, Sir!) a *Play*, a *Song*, an *Essay*,
 “ or a *PAPER*, as, by way of Eminence, the cur-

and most valu’d Pieces, writ many years after the ingenious
 Author of the *Rehearsal* had drawn his Picture. “ I have been
 “ listening (says our Poet, in his Preface to *Don Sebastian*) what
 “ Objections had been made against the Conduct of the Play,
 “ but found them all so trivial, that if I shou’d name them, a
 “ true Critick wou’d imagine that I plaid booty. ——— Some are
 “ pleas’d to say the Writing is dull. But *etatem habet, de se*
 “ *loquatur*. Others, that the double Poison is unnatural. Let
 “ the common received Opinion, and *Ausonius*’s famous Epigram
 “ answer that. Lastly, a more ignorant sort of Creatures than
 “ either of the former, maintain that the Character of DORAX
 “ is not only unnatural, but inconsistent with it-self. Let them
 “ read the Play, and think again. ——— A longer Reply is
 “ what those Cavillers deserve not. But I will give them and
 “ their Fellows to understand, that the Earl of *** was pleas’d
 “ to read the Tragedy twice over before it was acted, and did
 “ me the favour to send me word, that I had written beyond
 “ any of my former Plays, and that he was displeas’d any thing
 “ shou’d be cut away. If I have not reason to prefer his single
 “ Judgment to a whole Faction, let the World be judge: For
 “ the Opposition is the same with that of LUCAN’s Hero
 “ against an Army, *concurrere Bellum atque Virum*. I think I
 “ may modestly conclude, &c.”

Thus he goes on, to the very end, in the self-same Strain.
 Who, after this, can ever say of the *Rehearsal*-Author, that his
 Picture of our Poet was over-charg’d, or the national Humour
 wrong describ’d?

Misc. 5. "rent *Pieces* of our Weekly Wits are generally
 "stil'd? Something of this kind I may per-
 "haps (Gentlemen!) have attempted, tho without
 "publishing my Work. But pray (Gentlemen!)
 "what is my *writing* or *not writing* to the question
 "in hand? Only this (Sir!) and you may
 "fairly take our Words for it: That, whenever
 "you publish, you will find the Town against you.
 "Your Piece will infallibly be condemn'd. So
 "let it. But for what reason, Gentlemen? I am sure,
 "you never saw the Piece. No, Sir. But you
 "are a CRITICK. And we know by certain Ex-
 "perience, that, when a *Critick* writes according to
 "Rule and Method, he is sure never to hit the
 "*English* Taste. Did not Mr. R——, who cri-
 "ticiz'd our *English* Tragedy, write a forry one of
 "his own? If he did (Gentlemen!) 'twas
 "his own fault, not to know his Genius better.
 "But is his Criticism the less just on this account?
 "If a Musician performs his Part well in the har-
 "dest Symphonys, he must necessarily know the
 "Notes, and understand the Rules of Harmony and
 "Musick. But must a Man, therefore, who has
 "an Ear, and has study'd the Rules of Musick, of
 "necessity have a Voice or Hand? Can no one
 "possibly judg a *Fiddle*, but who is himself a *Fid-*
 "*dl*er? Can no one judg a *Picture*, but who is
 "himself a *Layer of Colours*? "——

Thus far our rational Gentleman perhaps might venture, before his Coffee-house Audience. Had I been at his Elbow to prompt him as a Friend, I shou'd hardly have thought fit to remind him of any thing further. On the contrary, I shou'd have rather taken him aside, to inform him of this *Cabal*, and establish'd *Corporation* of Wit; of their declar'd *Aversion to Criticism*, and of their known Laws and Statutes in that Case made and provided. I shou'd have told him, in short, that learned Arguments wou'd be mispent on such as these: And that he wou'd find little Success, tho he shou'd ever so plainly

plainly demonstrate to the Gentlemen of this Size Ch. 2.
of Wit and Understanding, “ That the greatest
“ *Masters of Art*, in every kind of Writing, were
“ eminent in the *Critical Practice*.” But that they
really were so, witness, among *the Antients*, their
greatest * PHILOSOPHERS, whose *critical* Pieces lie
intermixt with their profound *philosophical* Works,
and other politer Tracts ornamentally writ, † for
publick use. Witness in *History* and *Rhetorick*, ISO-
CRATES, DIONYSIUS HALICARNASSEUS, PLU-
TARCH, and the corrupt LUCIAN himself; the only
one perhaps of these Authors whom our Gentlemen
may, in some modern Translation, have look’d into,
with any Curiosity or Delight. To these among the
Romans we may add CICERO, VARRO, HORACE,
QUINTILIAN, PLINY, and many more.

AMONG *the Moderns*, a BOILEAU and a COR-
NEILLE are sufficient Precedents in the Case before
us. They apply’d their *Criticism* with just Severity,
even to their own Works. This indeed is a Man-
ner hardly practicable with the Poets of our own
Nation. It wou’d be unreasonable to expect of ’em
that they shou’d bring such Measures in use, as be-
ing apply’d to their Works, wou’d discover ’em to
be wholly deform’d and disproportionable. ’Tis no
wonder therefore if we have so little of this *critical*
Genius extant, to guide us in our Taste. ’Tis no
wonder if what is generally current in this kind,
lies in a manner bury’d, and in disguise under Bur-
lesque, as particularly in the ‡ witty Comedy of a
noble Author of this last Age. To the shame, how-
ever, of our profess’d Wits and Enterprizers in the
higher Spheres of Poetry, it may be observ’d, that

* *Viz.* PLATO, ARISTOTLE. See, in particular, the
PHÆDRUS of the former; where an intire Piece of the
Orator LYSIAS is criticiz’d in form.

† The distinction of Treatises was into the *ἀνπρομαλῆτοι*,
and *ἐξωτερεῖς*.

‡ The *Rehearsal*. See VOL. I. pag. 176. and just above,
pag. 188. in the Notes.

Misc. 5. they have not wanted good Advice and Instruction of the graver kind, from as high a hand in respect of Quality and Character: Since one of the justest of our Modern Poems, and so confess'd even by our Poets themselves, is a short *Criticism*, an ART of POETRY, by which, if they themselves were to be judg'd, they must in general appear no better than mere Bunglers, and void of all true Sense and Knowledge in their Art. But if in reality both *Critick* and *Poet*, confessing the Justice of these Rules of Art, can afterwards, in Practice, condemn and approve, perform and judg, in a quite different manner from what they acknowledg just and true; it plainly shews, That, tho perhaps we are not indigent in *Wit*; we want what is of more consequence, and can alone raise *Wit* to any Dignity or Worth; even plain HONESTY, MANNERS, and a *Sense* of that MORAL TRUTH, on which (as has been often express'd in these * Volumes) *Poetick TRUTH* and *Beauty* must naturally depend.

† *Qui didicit Patriæ quid debeat, & quid Amicis,
Quo sit amore parens, quo frater amandus & hospes,
Quod sit Conscripti, quod Judicis officium,———
——— ille profectò
Reddere personæ scit convenientia cuique.*

As for this Species of *Morality* which distinguishes the Civil Offices of Life, and describes each becoming Personage or Character in this Scene; so necessary it is for the *Poet* and *polite Author* to be appriz'd of it, that even *the Divine* himself may with juster pretence be exempted from the knowledg of this sort. The Composer of Religious Discourses has the advantage of that *higher Scene* of Mystery,

* *Viz.* VOL. I. pag. 141. and 188. and 226, &c. So above, pag. 177. and in the Notes.

† Horat. de Arte Poet. ver. 312, &c.

which is above the level of human Commerce. 'Tis Ch. 2.
not so much his Concern, or Business, to be agree-
able. And often when he wou'd endeavour it, he
becomes more than ordinarily displeasing. His Thea-
ter, and *that* of the polite World, are very diffe-
rent: Infomuch that in a Reverend AUTHOR, or
DECLAIMER of this sort, we naturally excuse the
Ignorance of ordinary *Decorum*, in what relates to
the Affairs of our inferiour temporal World. But
for *the* POET or genteel WRITER, who is of this
World merely, 'tis a different Case. He must be
perfect in this moral Science. We can easily bear the
loss of *indifferent* POETRY or ESSAY. A good Bar-
gain it were, cou'd we get rid of every moderate
Performance in this kind. But were we oblig'd to
hear only *excellent* SERMONS, and to read nothing,
in the way of Devotion, which was not *well writ*;
it might possibly go hard with many Christian Peo-
ple, who are at present such attentive Auditors and
Readers. Establish'd Pastors have a right to be *in-*
different. But voluntary Discourfers and Attempters
in Wit or Poetry, are as intolerable, when they are
indifferent, as either Fiddlers or Painters:

* — *Poterat duci quia Cœna sine istis.*

Other BAYS's and *Poetasters* may be lawfully bait-
ed; tho we patiently submit to our BAYS's in *Di-*
vinity.

HAD the Author of our † *Subject-Treatises* con-
sider'd thorowly of these literate Affairs, and found
how the Interest of Wit stood at present in our Na-
tion, he wou'd have had so much regard surely to
his own Interest, as never to have writ unless either
in the single Capacity of mere CRITICK, or that of
AUTHOR *in form*. If he had resolv'd never to pro-

* Hor. Ars Poet. ver. 376.

† *Supra*, pag. 94, 130.

Misc. 5. duce a regular or legitimate Piece, he might pretty safely have writ on still after the rate of his first Volume, and *mixt* manner. He might have been as *Critical*, as *Satirical*, or as full of *Raillery* as he had pleas'd. But to come afterwards as a grave *Actor* upon the Stage, and expose himself to Criticism in his turn, by giving us a Work or two in form, after the regular manner of Composition, as we see in his second Volume; this, I think, was no extraordinary Proof of his Judgment or Ability, in what related to his own Credit and Advantage.

ONE of these formal Pieces (the INQUIRY already examin'd) we have found to be wholly after the Manner, which in one of his critical Pieces he calls *the Methodick*. But his next Piece (the MORALISTS, which we have now before us) must, according to his own * Rules, be reckon'd as an Undertaking of greater weight. 'Tis not only at the bottom, as *Systematical*, *Didactick* and *Preceptive*, as that other Piece of formal Structure; but it assumes withal another Garb, and more fashionable Turn of Wit. It conceals what is *Scholastical*, under the appearance of a polite Work. It aspires to *Dialogue*, and carries with it not only those Poetick Features of the Pieces antiently call'd MIMES; but it attempts to unite the several Personages and Characters in ONE *Action*, or *Story*, within a determinate Compass of *Time*, regularly divided, and drawn into different and proportion'd *Scenes*: And this, too, with variety of *STYLE*; the *Simple*, *Comick*, *Rhetorical*, and even the *Poetick* or *Sublime*; such as is the aptest to run into Enthusiasm and Extravagance. So much is our Author, by virtue of this Piece †, a POET in *due form*, and by a more apparent Claim, than if he had

* VOL. I. pag. 131, &c. and pag. 174.

† That he is conscious of this, we may gather from that Line or two of Advertisement, which stands at the beginning of his first Edition. "As for the Characters, and Incidents, they are
"neither wholly feign'd (*says he*) nor wholly true: but accord-
"ing to the Liberty allow'd in the way of DIALOGUE, the
"prin-

had writ a *PLAY*, or *Dramatick Piece*, in as regular Ch. 2.
a manner, at least, as any known at present on our
Stage.

It appears, indeed, that as high as our Author, in his *critical* Capacity, wou'd pretend to carry the refin'd Manner and accurate *SIMPLICITY* of the Antients; he dares not, in his own Model and principal Performance, attempt to unite his Philosophy in one solid and uniform Body, nor carry on his Argument in *one* continu'd Chain or Thred. Here our Author's Timorousness is visible. In the very Plan or Model of his Work, he is apparently put to a hard shift, to contrive how or with what probability he might introduce Men of any Note or

" principal Matters are founded upon Truth; and the rest as
" near resembling as may be. 'Tis a *Sceptick* recites: and the
" Hero of the Piece passes for an *Enthusiast*. If a perfect Cha-
" racter be wanting; 'tis the same Case here, as with the Poets
" in some of their best Pieces. And this surely is a sufficient
" Warrant for the Author of a *PHILOSOPHICAL RO-*
" *MANCE*."—— Thus our Author himself; who to conceal, however, his strict Imitation of the antient *poetick* *DIALOGUE*, has prefix'd an auxiliary Title to his Work, and given it the Sirname of *RHAPSODY*: As if it were merely of that *Essay* or *mix'd* kind of Works, which come abroad with an affected Air of Negligence and Irregularity. But whatever our Author may have affected in his *Title-Page*, 'twas so little his Intention to write after that Model of incoherent Workmanship, that it appears to be solely against his Will, if this *Dialogue-Piece* of his has not the just Character, and correct Form of those antient *Poems* describ'd. He wou'd gladly have constituted *ONE* single *Action* and *Time*, suitable to the just Simplicity of those *Dramatick* Works. And this, one wou'd think, was easy enough for him to have done. He needed only to have brought his first Speakers immediately into Action, and sav'd the *Narrative* or *Recitative* part of *PHILOCLEES* to *PALEMEN*, by producing them as speaking Personages upon his Stage. The Scene all along might have been *the Park*. From the early Evening to the late Hour of Night, that the two Galants withdrew to their Town-Apartments, there was sufficient time for the Narrator *PHILOCLEES* to have *recited* the whole Transaction of the second and third Part; which wou'd have stood throughout as it now does: only at the Conclusion, when the *Narrative* or *Recitative Part* had ceas'd, the *simple* and *direct* *DIALOGUE* wou'd have again return'd, to grace the *Exit*. By this means the *Temporal*, as well as *Local* Unity of the Piece had been preserv'd. Nor had our Author been necessitated to commit that *Anachronism*, of making his first Part, in order, to be last in time,

Fashion,

Misc. 5. Fashion, * reasoning exprefly and purpofely, without play or trifling, for two or three hours together, on mere PHILOSOPHY and MORALS. He finds thefe Subjects (as he confeffes) fo wide of common Converfation, and, by long Custom, fo appropriated to the *School*, the *University-Chair*, or *Pulpit*, that he thinks it hardly fafe or practicable to treat of them elfewhere, or in a different Tone. He is forc'd therefore to raife particular *Machines*, and constrain his principal Characters, in order to carry a better Face, and bear himfelf out, againft the appearance of *Pedantry*. Thus his *Gentleman-Philosopher* THEOCLES, before he enters into his real Character, becomes a feign'd *Preacher*. And even when his real Character comes on, he hardly dares ftand it out; but to deal the better with his *Sceptick-Friend*, he falls again to perfonating, and takes up the Humour of the *Poet* and *Enthuſiaſt*. PALEMON the Man of Quality, and who is firſt introduc'd as Speaker in the Piece, muſt, for fafhion-fake, appear *in Love*, and under a kind of Melancholy produc'd by ſome Miſ-adventures in the World. How elfe ſhou'd he be ſuppos'd fo ſerious? PHILOCLES his Friend (an airy Gentleman of the World, and a thorow Raillyer) muſt have a home-Charge upon him, and feel the Anger of his grave Friend before he can be ſuppos'd grave enough to enter into a Philoſophical Diſcourſe. A quarter of an hour's reading muſt ſerve to represent an hour or two's Debate. And a new Scene preſenting it-ſelf, ever and anon, muſt give Refreshment, it ſeems, to the faint Reader, and remind him of the Characters and Buſineſs going on.

'Tis in the ſame view that we MISCELLANARIAN Authors, being fearful of the natural Laffitude and Satiety of our indolent Reader, have prudently betaken our-ſelves to the way of *Chapters*

and Contents ; that as the Reader proceeds, by frequent Intervals of Repose, contriv'd on purpose for him, he may from time to time be advertis'd of what is yet to come, and be tempted thus to renew his Application. Ch. 2.

Thus in our modern *Plays* we see, almost in every other Leaf, Descriptions or Illustrations of the Action, not in the *Poem* it-self, or in the mouth of the Actors ; but by the Poet, in his own Person ; in order, as appears, to help out a Defect of the Text, by a kind of marginal Note, or Comment, which renders these Pieces of a *mix'd* kind between the *narrative* and *dramatick*. 'Tis in this fashionable Stile, or manner of dumb Shew, that the Reader finds the Action of the Piece more amazingly express'd than he possibly cou'd by the Lines of the *Drama* itself ; where the Partys alone are suffer'd to be Speakers.

'Tis out of the same regard to Ease, both in respect of Writer and Reader, that we see long Characters and Descriptions at the head of most Dramatick Pieces, to inform us of the Relations, Kindred, Interests and Designs of the *Dramatis Personæ* : This being of the highest importance to the Reader, that he may the better understand *the Plot*, and find out the principal Characters and Incidents of the Piece ; which otherways cou'd not possibly discover themselves, as they are read in their due order. And to do justice to our Play-Readers, they seldom fail to humour our Poets in this respect, and read over the Characters with strict application, as a sort of *Grammar*, or *Key*, before they enter on the Piece it-self. I know not whether they wou'd do so much for any Philosophical Piece in the world. Our Author seems very much to question it ; and has therefore made that part easy enough, which relates to the distinction of his Characters, by making use of the narrative Manner. Tho he had done as well, perhaps, not to have gone out of the natural plain way, on this account. For with those to

Misc. 5. whom such Philosophical Subjects are agreeable, it
 ~~~~~ cou'd be thought no laborious Task to give the same  
 attention to Characters in *Dialogue*, as is given at  
 the first entrance by every Reader to the easiest  
*Play*, compos'd of fewest and plainest Personages.  
 But for those who read these Subjects with mere Su-  
 pineness, and Indifference; they will as much begrudge  
 the pains of attending to the Characters thus parti-  
 cularly pointed out, as if they had only been dis-  
 cernible by Inference and Deduction from the mouth  
 of the speaking Partys themselves.

MORE REASONS are given by our \* Au-  
 thor himself, for his avoiding the *direct* way of DIA-  
 LOGUE; which at present lies so low, and is us'd  
 only now and then, in our *Party-Pamphlets*, or new-  
 fashion'd *Theological Essays*. For of late, it seems,  
 the Manner has been introduc'd into Church-Contro-  
 versy, with an Attempt of *Raillery* and *Humour*, as  
 a more successful Method of dealing with Heresy  
 and Infidelity. The Burlesque-Divinity grows migh-  
 tily in vogue. And the cry'd-up Answers to he-  
 terodox Discourses are generally such as are written  
 in Drollery, or with resemblance of the facetious and  
 humorous Language of Conversation.

JOY to the *reverend* Authors who can afford to  
 be thus gay, and condescend to correct us, in this  
*Lay-Wit*. The Advances they make in behalf of  
 Piety and Manners, by such a *popular* Stile, are  
 doubtless found, upon experience, to be very con-  
 siderable. As these Reformers are nicely qualify'd  
 to hit the Air of Breeding and Gentility, they will  
 in time, no doubt, refine their Manner, and improve  
 this jocular Method, to the Edification of the polite  
 World; who have been so long seduc'd by the way  
 of *Raillery* and *Wit*. They may do wonders by their  
*Comick Muse*, and may thus, perhaps, find means



to laugh Gentlemen into their Religion, who have Ch. 2.  
 unfortunately been laugh'd out of it. For what  
 reason is there to suppose that Orthodoxy shou'd not  
 be able to laugh as agreeably, and with as much  
 Refinedness, as Heresy or Infidelity?

AT present, it must be own'd, the *Characters*,  
 or *Personages*, employ'd by our new orthodox Dia-  
 logists, carry with 'em little Proportion or Cohe-  
 rence; and in this respect may be said to suite per-  
 fectly with that figurative metaphorical Stile and  
 rhetorical Manner, in which their Logick and Ar-  
 guments are generally couch'd. Nothing can be  
 more complex or multiform than their moral  
*Draughts* or *Sketches* of Humanity. These, indeed,  
 are so far from representing any particular MAN, or  
 Order of MEN, that they scarce resemble any thing  
 of the Kind. 'Tis by their Names only that these  
*Characters* are figur'd. Tho they bear different Ti-  
 tles, and are set up to maintain contrary Points;  
 they are found, at the bottom, to be all of the same  
 side, and, notwithstanding their seeming Variance,  
 to co-operate in the most officious manner with the  
 Author, towards the display of his own proper Wit,  
 and the establishment of his private Opinion and  
 Maxims. They are indeed his very legitimate and ob-  
 sequious *Puppets*; as like *real Men* in Voice, Action,  
 and Manners, as those wooden or wire Engines of  
 the lower Stage. PHILOTHEUS and PHILATHEUS,  
 PHILAUTUS and PHILALETHES are of one and  
 the same Order: Just Tallys to one another: Ques-  
 tioning and Answering in Concert, and with such  
 a sort of Alternative as is known in a vulgar Play,  
 where one Person lies down blindfold, and presents  
 himself as fair as may be, to another, who by fa-  
 vour of the Company, or the assistance of his Good-  
 fortune, deals his Companion many a sound Blow,  
 without being once challeng'd, or brought into  
 his Turn of lying down.

THERE is the same curious Mixture of *Chance*,  
 and elegant *Vicissitude*, in the Stile of these Mock-



Misc. 5. Personages of our new *Theological Drama*; with this difference only, "That after the poor Phantom or  
 " Shadow of an Adversary has said as little for  
 " his Cause as can be imagin'd, and given as many  
 " Opens and Advantages as cou'd be desir'd, he  
 " *lies down* for good and all, and passively sub-  
 " mits to the killing Strokes of his unmerciful  
 " Conqueror."

HARDLY, as I conceive, will it be objected to our MORALIST (the Author of the *Philosophick Dialogue* above) "That the Personages who sustain the  
 " *sceptical* or *objecting* Parts, are over-tame and  
 " tractable in their Disposition." Did I perceive any such foul Dealing in his Piece; I shou'd scarce think it worthy of the Criticism here bestow'd. For in this sort of Writing, where Personages are exhibited, and natural Conversation set in view; if *Characters* are neither tolerably preserv'd, nor *Manners* with any just Similitude describ'd; there remains nothing but what is too gross and monstrous for *Criticism* or *Examination*.

'Twill be alledg'd, perhaps, in answer to what is here advanc'd, "That shou'd A DIALOGUE be  
 " wrought up to the Exactness of these Rules; it  
 " ought be condemn'd, as the worse Piece, for affording the *Infidel* or *Sceptick* such good Quarter,  
 " and giving him the full advantage of his Argument and Wit."

BUT to this I reply, That either DIALOGUE shou'd never be attempted; or, if it be, the Partys shou'd appear *natural*, and *such as they really are*. If we *paint* at all; we shou'd endeavour to paint *like Life*, and draw Creatures as they are knowable, in their *proper* Shapes and better Features; not in Metamorphosis, not mangled, lame, distorted, aukard Forms, and impotent Chimera's. *Atheists* have their Sense and Wits, as other Men; or why is ATHEISM so often challeng'd in those of *the better Rank*? Why charg'd so often to the account of *Wit* and *subtle Reasoning*?

WERE



WERE I to advise these Authors, towards whom Ch. 2. I am extremely well-affected on account of their good-humour'd Zeal, and the seeming Sociableness of their Religion; I shou'd say to 'em, "Gentlemen! Be not so cautious of furnishing your Representative SCEPTICK with too good Arguments, or too shreud a Turn of Wit or Humour. Be not so fearful of giving Quarter. Allow your Adversary his full Reason, his Ingenuity, Sense, and Art. Trust to the chief Character or HERO of your Piece. Make him as dazling bright as you are able. He will undoubtedly overcome the utmost Force of his Opponent, and dispel the Darkness or Cloud, which the Adversary may unluckily have rais'd. But if when you have fairly wrought up your Antagonist to his due Strength and cognizable Proportion, your chief Character cannot afterwards prove a match for him, or shine with a superiour Brightness; Whose Fault is it? — The Subjects? — This, I hope, you will never allow. — Whose, therefore, beside your own? — Beware then, and consider well your Strength and Mastership in this manner of Writing, and in the qualifying Practice of the polite World, e'er you attempt these accurate and refin'd Limnings or Portraitsures of Mankind, or offer to bring Gentlemen on the Stage. For if real Gentlemen seduc'd, as you pretend, and made erroneous in their Religion or Philosophy, discover not the least Feature of their real Faces in your Looking-glass, nor know themselves, in the least, by your Description; they will hardly be apt to think they are refuted. How wittily soever your Comedy may be wrought up, they will scarce apprehend any of that Wit to fall upon themselves. They may laugh indeed at the Diversion you are pleas'd to give 'em: But the Laugh perhaps may be different from what you intend. They may smile secretly to see themselves thus encounter'd; when they find, at last, your



Misc. “ Authority laid by, and your *scholastick* Weapons  
 “ quitted, in favour of this weak Attempt, To  
 “ master them by their own Arms, and proper Ability.”

THUS WE have perform'd our *critical* Task, and try'd our Strength, both on our Author, and those of his Order, who attempt to write in *Dialogue*, after the active dramatick, \* *mimical* or personating Way; according to which a Writer is properly *poetical*.

WHAT remains, we shall examine in our succeeding and last Chapter.

### C H A P. III.

*Of Extent or Latitude of Thought. — Free-Thinkers. — Their Cause, and Character. — Dishonesty, a Half-Thought. — Short-Thinking, Cause of Vice and Bigotry. — Agreement of Slavery and Superstition. — LIBERTY, civil, moral, spiritual. — Free-thinking Divines. — Representatives incognito. — Embassadors from the Moon. — Effectual Determination of Christian Controversy and Religious Belief.*

BEING now come to the Conclusion of my Work; after having defended the Cause of *Criticks* in general, and employ'd what Strength I had in that Science upon our adventurous Author in particular; I may, according to Equity, and with the better grace, attempt a line or two, in defence of that *Freedom of Thought* which our Author has us'd, particularly in one of the Personages of his last *Dialogue-Treatise*.

\* See VOL. I. page 131, &c.



THERE is good reason to suppose, that however Ch. 3.  
*equally* fram'd, or near *alike*, the Race of Mankind  
 may appear, in other respects, they are not always  
*equal Thinkers*, or of a like Ability in the Manage-  
 ment of this natural Talent which we call THOUGHT.  
 The Race, on this account, may therefore justly be  
 distinguish'd, as they often are, by the Appellation  
 of the *Thinking*, and the *Untinking* sort. The mere  
*Untinking* are such as have not yet arriv'd to that  
 happy Thought by which they shou'd observe, "How  
 " necessary Thinking is, and how fatal the want of  
 " it must prove to 'em." The *Thinking* part of  
 Mankind, on the other side, having discover'd the  
 Affiduity and Industry requisite to *right-Thinking*,  
 and being already *commenc'd THINKERS* upon this  
 Foundation; are, in the progress of the Affair, con-  
 vinc'd of the necessity of *thinking to good purpose*,  
 and carrying the Work to a *thorow* Issue. They  
 know that if they *refrain*, or *stop* once, upon this  
 Road, they had done as well *never to have set out*.  
 They are not so supine as to be with-held by  
 mere Laziness; when nothing lies in the way to  
 interrupt the *free Course* and Progress of their  
 Thought.

SOME Obstacles, it's true, may, on this occasion,  
 be pretended. *Specters* may come a-crofs; and  
*Shadows* of Reason rise up against REASON *it-*  
*self*. But if Men have once heartily espous'd the  
*reasoning* or *thinking Habit*; they will not easily be  
 induc'd to lay the Practice down; they will not  
 at an instant be arrested; or made to stand, and  
 yield themselves, when they come to such a certain  
 Boundary, Land-Mark, Post, or Pillar, erected here  
 or there (for what reason may probably be guess'd)  
 with the Inscription of a *Ne plus ultra*.

'TIS not, indeed, any Authority on Earth, as  
 we are well assur'd, can stop us on this Road, un-  
 less we please to make the Arrest, or Restriction, of  
 our own accord. 'TIS our own *Thought* which  
 must



Misc. 5. must restrain our Thinking. And whether *the restraining Thought* be just, how shall we ever judg, without examining it *freely*, and out of all constraint? How shall we be sure that we have justly quitted REASON, as too high and dangerous, too aspiring or presumptive; if thro *Fear* of any kind, or submitting to mere *Command*, we quit our very examining Thought, and in the moment, stop short, so as to put an end to further Thinking on the matter? Is there much difference between this Case, and that of the obedient Beasts of Burthen, who stop precisely at their appointed Inn, or at whatever Point the *Charioteer*, or *Governour of the Reins*, thinks fit to give the signal for a *Halt*?

I CANNOT but from hence conclude, That of all Species of Creatures said commonly to *have Brains*; the most insipid, wretched and preposterous are those, whom, in just Propriety of Speech, we call *Half-thinkers*.

I HAVE often known *Pretenders to WIT* break out into admiration, on the sight of some raw, heedless, unthinking Gentleman; declaring on this occasion, That they esteem'd it the happiest Case in the World "Never to think, or trouble one's Head with *Study* or *Consideration*." This I have always look'd upon as one of the highest *Airs* of Distinction, which the self-admiring Wits are us'd to give themselves, in publick Company. Now the *Eccho* or *Antiphony* which these elegant Exclaimers hope, by this Reflection, to draw necessarily from their Audience, is, "That they themselves are overfraighted with this Merchandize of THOUGHT; and have not only enough for *Ballast*, but such a *Cargo* over and above, as is enough to sink 'em by its Weight." I am apt however to imagine of these Gentlemen, That it was never their *overthinking* which oppress'd them, and that if their Thought had ever really become oppressive to 'em, they might thank themselves, for having *underthought*,



*thought*, or *reason'd short*, so as to rest satisfy'd Ch. 3.  
with a very superficial Search into Matters of the  
first and highest Importance.

IF, for example, they over-look'd the *chief Enjoyments of Life*, which are founded in *Honesty* and a *good Mind*; if they presum'd *mere Life* to be fully worth what its tenacious Lovers are pleas'd to rate it at; if they thought *publick Distinction, Fame, Power, an Estate, or Title* to be of the same value as is vulgarly conceiv'd, or as they concluded, on a first Thought, without further *Scepticism* or *After-Deliberation*; 'tis no wonder, if being in time become such mature *Dogmatists*, and well-practis'd Dealers in the Affairs of what they call a *Settlement* or *Fortune*, they are so hardly put to it, to find ease or rest within themselves.

THESE are the deeply-loaded and over-pensive Gentlemen, who esteeming it the truest Wit to pursue what they call their *Interest*, wonder to find they are still as little at ease when they have succeeded, as when they first attempted to advance.

THERE can never be less *Self-Enjoyment* than in these suppos'd *wise Characters*, these *selfish* Computers of Happiness and private Good; whose Pursuits of *Interest*, whether for this World or another, are attended with the same steddly Vein of cunning and low Thought, sordid Deliberations, perverse and crooked Fancys, ill Dispositions, and false Relishes of *Life* and *Manners*. The most negligent undesigning thoughtless *Rake* has not only more of Sociableness, Ease, Tranquillity, and Freedom from worldly Cares, but in reality more of Worth, Virtue, and Merit, than such grave Plodders, and *thoughtful* Gentlemen as these.

IF it happens, therefore, that these graver, more circumspect, and deeply interested Gentlemen, have, *for their Soul's sake*, and thro a careful Provision for *Hereafter*, engag'd in certain Speculations of RELIGION; their Taste of VIRTUE, and Relish of LIFE  
is



Misc. 5. is not the more improv'd, on this account. The Thoughts they have on these new Subjects of *Divinity* are so bias'd, and perplex'd, by those *Half-Thoughts* and *raw* Imaginations of Interest, and worldly Affairs; that they are still disabled in the rational Pursuit of Happiness and Good: And being necessitated thus to remain *Short-Thinkers*, they have the Power to go no further than they are led by those to whom, under such Disturbances and Perplexitys, they apply themselves for Cure and Comfort.

I T H A S been the main Scope and principal End of these Volumes, "To assert the Reality of a BEAUTY and CHARM in *Moral* as well as *Natural* Subjects; and to demonstrate the Reasonableness of a proportionate TASTE, and determinate CHOICE, in *Life* and *Manners*." The STANDARD of this kind, and the noted Character of *Moral* TRUTH appear so firmly establish'd in Nature it-self, and so widely display'd thro the intelligent World, that there is no Genius, Mind, or *thinking Principle* which (if I may say so) is not really *conscious* in the case. Even the most refractory and obstinate Understandings are by certain *Reprises* or *Returns* of Thought, on every occasion, convinc'd of this Existence, and necessitated, in common with others, to acknowledg the actual RIGHT and WRONG.

'Tis evident that whensoever the Mind, influenc'd by Passion or Humour, consents to any Action, Measure, or Rule of Life contrary to this governing STANDARD and primary MEASURE of *Intelligence*, it can only be thro a weak *Thought*, a Scantiness of Judgment, and a Defect in the application of that unavoidable *Impression* and first natural Rule of *Honesty* and *Worth*; against which, Whatever is advanc'd, will be of no other moment than to render a Life distracted, incoherent, full of Irresolution, Repentance, and Self-disapprobation.

THUS



THUS every Immorality and Enormity of Life Ch. 3.  
can only happen from a partial and narrow View  
of Happiness and Good. Whatever takes from the  
*Largeness* or *Freedom of Thought*, must of necessity  
detract from that first *Relish*, or TASTE on which  
Virtue and Worth depend.

FOR instance, when the Eye or Appetite is eagerly  
fix'd on *Treasure*, and the *mony'd* Bliss of *Bags* and  
*Coffers*; 'tis plain there is a kind of *Fascination* in the  
case. The Sight is instantly diverted from all other  
Views of Excellence or Worth. And here, even  
the Vulgar, as well as the more Liberal part of  
Mankind, discover the contracted Genius, and ac-  
knowledg the Narrowness of such a Mind.

IN Luxury and Intemperance we easily apprehend  
how far *Thought* is oppress'd, and the Mind debar'd  
from just Reflection, and from the *free* Examina-  
tion and Censure of its own Opinions or Maxims,  
on which the Conduct of a Life is form'd.

EVEN in that complicated *Good* of vulgar kind,  
which we commonly call INTEREST, in which we  
comprehend both *Pleasure*, *Riches*, *Power*, and other  
*exteriour Advantages*; we may discern how a *fasci-  
nated Sight* contracts a Genius, and by shortning  
the View even of that very *Interest* which it seeks,  
betrays the KNAVE, and necessitates the ablest and  
wittiest Profelyte of the kind, to expose himself on  
every Emergency and sudden Turn.

BUT above all other enslaving Vices, and Re-  
strainers of *Reason* and *just Thought*, the most evi-  
dently ruinous and fatal to the Understanding is  
that of SUPERSTITION, BIGOTRY, and *vulgar*  
ENTHUSIASM. This Passion, not contented like  
other Vices to deceive, and tacitly supplant our  
Reason, professes open War, holds up the intend-  
ed Chains and Fetters; and declares its Resolution  
to enslave.

THE artificial Managers of this human Frailty  
declaim against *Free-Thought*, and *Latitude* of Un-  
derstanding. To go beyond those Bounds of think-  
ing



Misc. 5. ing which they have prescrib'd, is by them declar'd a *Sacrilege*. To them, FREEDOM of Mind, a MASTERY of Sense, and a LIBERTY in Thought and Action, imply Debauch, Corruption, and Depravity.

IN consequence of their moral Maxims, and political Establishments, they can indeed advance no better Notion of human Happiness and Enjoyment, than that which is in every respect the most opposite to *Liberty*. 'Tis to them doubtless that we owe the Opprobriousness and Abuse of those naturally honest Appellations of *Free-Livers*, *Free-Thinkers*, *Latitudinarians*, or whatever other Character implies a Largeness of Mind and generous Use of Understanding. Fain wou'd they confound *Licentiousness in Morals*, with *Liberty in Thought and Action*; and make the *Libertine*, who has the least Mastery of himself, resemble his direct Opposite. For such indeed is the Man of resolute Purpose and immovable Adherence to REASON, against every thing which *Passion*, *Prepossession*, *Craft*, or *Fashion* can advance in favour of ought else. But here, it seems, the Grievance lies. 'Tis thought dangerous for us to be over-rational, or too much Masters of ourselves, in what we draw, by just Conclusions, from Reason only. Seldom therefore do these *Expositors* fail of bringing the Thought of LIBERTY into disgrace. Even at the expence of *Virtue*, and of that very Idea of GOODNESS on which they build the Mysterys of their profitable Science, they derogate from *Morals*, and reverse all true *Philosophy*; they refine on *Selfishness*, and explode *Generosity*; promote a slavish Obedience in the room of voluntary Duty, and free Service; exalt blind Ignorance for Devotion, recommend low Thought, decry Reason, extol \* *Voluptuousness*, *Wilfulness*, *Vindicativeness*, *Arbitrariness*, *Vain-Glory*; and even † deify those weak

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\* VOL. II. pag. 167. And below, pag. 211.

† VOL. I. pag. 26.



Passions which are the Disgrace rather than Ornament of Human Nature. Ch. 3.

BUT so far is it from the Nature of \* LIBERTY to indulge such *Passions* as these, that whoever acts at any time under the power of any *single-one*, may be said to have already provided for himself *an absolute Master*. And he who lives under the power of a whole Race (since 'tis scarce possible to obey *one* without *the other*) must of necessity undergo the worst of Servitudes, under the most capricious and domineering Lords.

THAT this is no *Paradox*, even the Writers for Entertainment can inform us; however Others may moralize who discourse or write (as they pretend) for Profit or Instruction. The POETS even of the wanton sort, give ample Testimony of this Slavery and Wretchedness of *Vice*. They may extol Voluptuousness to the Skys, and point their Wit as sharply as they are able against a virtuous State. But when they come afterwards to pay the necessary Tribute to their commanding Pleasures; we hear their pathetic Moans, and find the inward Discord and Calamity of their Lives. Their Example is the best of Precepts; since they conceal nothing, are sincere, and speak their Passion out aloud. And 'tis in this that the very worst of *Poets* may justly be prefer'd to the generality of modern *Philosophers*, or other *formal Writers* of a yet more specious name. The MUSES Pupils never fail to express their Passions, and write just as they feel. 'Tis not, indeed, in their nature to do otherwise; whilst they indulge their Vein, and are under the power of that natural *Enthusiasm* which leads 'em to what is highest in their Performance. They follow Nature. They move chiefly as she moves in 'em; without Thought of disguising her free Motions, and genuine Operations, for the sake of any *Scheme* or *Hypothesis*, which



Misc. 5. they have form'd at leisure, and in particular narrow Views. On this account, tho at one time they quarrel perhaps with VIRTUE, for restraining 'em in their *forbidden Loves*, they can at another time make her sufficient amends; when with indignation they complain "That MERIT is neglected, and their \* worth-  
" less Rival prefer'd before them."

† *Contrane lucrum nil valere candidum  
Pauperis ingenium?*

And thus even in common *Elegiack*, in *Song*, *Ode*, or *Epigram*, consecrated to Pleasure it-self, we may often read the dolorous Confession in behalf of Virtue, and see, at the bottom, how the Case stands:

*Nam veræ Voces tum demum pectore ab imo  
Eliciuntur.*

The airy Poets, in these Fits, can, as freely as the *Tragedian*, condole with VIRTUE, and bemoan the case of suffering MERIT.

*Tb' Oppressor's Wrong, the Proud Man's Con-  
tumely,  
The Insolence of Office, and the Spurns  
That patient MERIT of tb' Unworthby takes.*

THE poetick Chiefs may give what reason they think fit for their Humour of representing our mad Appetites (especially that of LOVE) under the shape of Urchins and wanton Boys, scarce out of their State of Infancy. The original Design, and Moral of this Fiction, I am persuaded, was to shew us, how little there was of *Great* and *Heroick* in the Government of these Pretenders, how truly *weak* and *childish* they were in themselves, and how much lower than mere Children we then became, when



we submitted our-selves to their blind Tutorage. Ch. 3.  
 There was no fear left in this Fiction the boyish Nature shou'd be misconstru'd as *innocent* and *gentle*. The Storms of Passion, so well known in every kind, kept the *Tyrannick* Quality of this wanton Race sufficiently in view. Nor cou'd the poetical Description fail to bring to mind their *mischievous* and *malignant* Play. But when the Image of *imperious Threatning*, and *absolute Command*, was join'd to that of *Ignorance*, *Puerility* and *Folly*; the Notion was compleated, of that wretched *slavish* State, which modern *Libertines*, in conjunction with some of a *graver Character*, admire, and represent, as the most eligible of any.  
 —“Happy Condition! (says one) Happy Life, *that of the indulg'd PASSIONS*; might we pursue it! —  
 “Miserable Condition! Miserable Life, that of REASON and VIRTUE, which we are \* bid pursue!”

'Tis the same, it seems, with Men, in *Morals*, as in *Politicks*. When they have been unhappily born and bred to SLAVERY, they are so far from being sensible of their *slavish* Course of Life, or of that ill Usage, Indignity and Misery they sustain; that they even admire their own Condition: and being us'd to *think short*, and carry their *Views* no further than those Bounds which were early prescribed to 'em; they look upon TYRANNY as a *natural Case*, and think Mankind in a sort of dangerous and degenerate State, when under the power of *Laws*, and in the possession of a *free Government*.

WE may by these Reflections come easily to apprehend What Men they were who first brought Reason and Free Thought under disgrace, and made the noblest of Characters (that of a *Free-Thinker*) to become invidious. 'Tis no wonder if the same Interpreters wou'd have Those also to be esteem'd *free* in their Lives, and Masters of *good Living*, who are the least Masters of themselves, and the most impotent in Passion and Humour, of all their Fel-



Misc. 5. low-Creatures. But far be it, and far surely will it ever be, from any worthy Genius, to be consenting to such a treacherous Language, and Abuse of Words. For my own part, I thorowly confide in the *good Powers* of REASON, "That LIBERTY and FREEDOM shall never, by any Artifice or Delusion, be made to pass with me as frightful Sounds, or as reproachful, or invidious, in any sense."

I CAN no more allow *that* to be *Free-living*, where unlimited Passion, and unexamin'd Fancy govern, than I can allow that to be a *Free Government* where the mere People govern, and not the LAWS. For no People in a Civil State can possibly be *free*, when they are otherwise govern'd than by such *Laws* as they themselves have constituted, or to which they have *freely* given Consent. Now to be releas'd from these, so as to govern themselves by each Day's Will or Fancy; and to vary on every Turn the Rule and Measure of Government, without respect to any antient Constitutions or Establishments, or to the stated and fix'd Rules of Equity and Justice; is as certain Slavery, as it is Violence, Distraction and Misery; such as in the Issue must prove the Establishment of an irretrievable State of *Tyranny* and *absolute Dominion*.

IN the Determinations of Life, and in the Choice and Government of Actions, he alone is *free* who has within himself no Hindrance, or Controul, in acting what he himself, *by his best Judgment*, and *most deliberate Choice* approves. Cou'd VICE agree possibly with it-self; or cou'd *the vicious* any way reconcile the various Judgments of their inward *Counsellors*; they might with Justice perhaps assert their Liberty and Independency. But whilst they are necessitated to follow least, what, in their sedate hours, they most approve; whilst they are passively assign'd, and made over from one Possessor to \* an-

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\* *Huncine an hunc sequeris? Subeas alternus oportet  
Ancipiti obsequio Dominos.* — Pers. Sat. 5.

See V O L. I. pag. 193, 208, 218, &c,



other, in contrary Extremes, and to different Ends Ch. 3. and Purposes, of which they are themselves wholly ignorant; 'tis evident That the more they turn \* their Eyes (as many times they are oblig'd) towards *Virtue* and a *free Life*, the more they must confess their Misery and Subjection. They discern their own Captivity, but not with Force and Resolution sufficient to redeem themselves, and become *their own*. Such is the real *Tragick State*, as the old *Tragedian* represents it:

† ——— *Video meliora proboque,  
Deteriora sequor.*

And thus the highest Spirits, and most refractory Wills, contribute to the lowest Servitude and most submissive State. *Reason* and *Virtue* alone can bestow LIBERTY. *Vice* is unworthy, and unhappy, on this account only, “ That it is *slavish* and *debasing*.”

THUS HAVE we pleaded the Cause of LIBERTY in general; and vindicated withal, our Author's particular Freedom, in taking the Person of a *Sceptick*, as he has done in this ‡ last Treatise, on which we have so largely paraphras'd. We may now perhaps, in compliance with general Custom, justly presume to add something in defence of the same kind of Freedom we our-selves have assum'd in these latter *Miscellaneous Comments*; since it wou'd doubtless be very unreasonable and unjust, for those

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\* *Magne Pater divum, sævos punire Tyrannos  
Haud aliâ ratione velis, cùm dira libido  
Moverit ingenium ferventi tincta veneno,  
Virtutem videant, intabescantque relicta.*

Perf. Sat. 3.

† Καὶ μανθάνω μὲν διατολήσῃ κακὰ. Οὐμὸς ἔκλειπται τῆς ἐμῆς βελευμάτων. Eurip. Med. Act. 4.

‡ Viz. The MORALISTS, or *Philosophick Dialogue*, recited in the Person of a *Sceptick*, under the name of PHILOCLES. See Treatise V. VOL. II. pag. 135, 136, &c.



Misc. 5. who had so freely play'd *the Critick*, to expect any thing less than the same free Treatment, and thorow Criticism in return.

As for the *STYLE* or *Language* us'd in these *Comments*; 'tis very different, we find; and varies in proportion with the *Author commented*, and with the different *Characters* and *Persons* frequently introduc'd in the original Treatises. So that there will undoubtedly be Scope sufficient for Censure and Correction.

As for the Observations on *ANTIQUITY*; we have in most Passages, except the very common and obvious, produc'd our Vouchers and Authoritys in our own behalf. What may be thought of our *Judgment* or *Sense* in the Application of these Authoritys, and in the Deductions and Reasonings we have form'd from such learned Topicks, must be submitted to the Opinion of the Wise and Learned.

IN *MORALS*, of which the very force lies in a love of *Discipline*, and in a willingness to *redress* and *rectify* false Thought, and erring Views; we cannot but patiently wait Redress and amicable Censure from the sole competent Judges, the *Wise* and *Good*; whose Interest it has been our whole Endeavour to advance.

THE only Subject on which we are perfectly secure, and without fear of any just Censure or Reproach, is that of *FAITH*, and *Orthodox BELIEF*. For in the first place, it will appear, that thro a profound Respect, and religious Veneration, we have forbore so much as to name any of the sacred and solemn *Mysterys* of \* *Revelation*. And, in the next place, as we can with confidence declare, that we have never in any Writing, publick or private, attempted such high Researches, nor have ever in Practice acquitted our-selves otherwise than as just *Conformists* to the lawful Church; so we may, in a



proper Sense, be said faithfully and dutifully *to embrace* those holy *Mysteries*, even in their minutest Particulars, and without the least Exception on account of their amazing Depth. And tho we are sensible that it wou'd be no small hardship to deprive *others* of a liberty of examining and searching, with due Modesty and Submission, into the nature of those Subjects; yet as for *our-selves*, who have not the least scruple whatsoever, we pray not any such Grace or Favour in our behalf: being fully assur'd of our own steady *Orthodoxy*, *Resignation*, and intire *Submission* to the truly *Christian* and *Catholick* Doctrines of our Holy Church, as by Law establish'd.

'Tis true, indeed, that as to \*CRITICAL Learning, and the Examination of *Originals*, *Texts*, *Glosses*, *various Readings*, *Stiles*, *Compositions*, *Manuscripts*, *Compilements*, *Editions*, *Publications*, and other *Circumstances*, such as are common to the *Sacred Books*, with *all other Writings and Literature*; this we have confidently asserted to be a just and lawful Study. We have even represented this Species of *Criticism* as necessary to the Preservation and Purity of Scripture: that *Sacred Scripture*, which has been so miraculously preserv'd in its successive Copys and Transcriptions, under the Eye (as we must needs suppose) of holy and learned *Criticks*, thro so many dark Ages of Christianity, to these latter times; in which Learning has been happily reviv'd.

BUT if this *critical* Liberty raises any jealousy against us, we shall beg leave of our offended Reader to lay before him our Case, *at the very worst*: That if on such a naked Exposition, it be found criminal, we may be absolutely condemn'd; if otherwise, *acquitted*, and with the same favour indulg'd, as others, in the same *Circumstances*, have been before us.

ON this occasion therefore, we may be allow'd to borrow something from the Form or Manner of



Misc. 5. our Dialogue-Author, and represent a Conversation of the same free nature as that recited by him in his \* *Night-Scene*: where the suppos'd SCEPTICK or *Free-Thinker* delivers his Thoughts, and reigns in the Discourse.

'T WAS IN a more considerable Company, and before a more numerous Audience, that not long since, a Gentleman of some Rank (one who was generally esteem'd to carry a sufficient Caution and Reserve in religious Subjects of Discourse, as well as an apparent Deference to Religion, and in particular to the national and establish'd Church) having been provok'd by an impertinent Attack of a certain violent bigotted Party, was drawn into an open and *free* Vindication not only of *Free-Thinking*, but *Free-Professing*, and *Discoursing*, in Matters relating to Religion and Faith.

SOME of the Company, it seems, after having made bold with him, as to what they fancy'd to be his Principle, began to urge "The Necessity of reducing Men to *one* Profession and Belief." And several Gentlemen, even of those who pass'd for *moderate* in their way, seem'd so far to give into this *Zealot-Opinion* as to agree, "That notwithstanding the *right* Method was not yet found, 'twas highly requisite that some way shou'd be thought on, to reconcile Differences in Opinion; since so long as this Variety shou'd last, RELIGION, they thought, cou'd never be successfully advanc'd."

To this our Gentleman, at first, answer'd coldly, That "What was *impossible* to be done, cou'd not, he thought, be properly pursu'd, as *necessary* to be done." But the *Raillery* being ill taken, he was forc'd at last to defend himself the best he cou'd, upon this Point; "That Variety of Opinion was not to be cur'd." And "That 'twas impossible *All* shou'd be of *one* Mind."



I WELL know, said he, “ That many pious Men, Ch. 3.  
 “ seeing the Inconveniencies which the Dis-union of  
 “ Persuasions and Opinions *accidentally* produces,  
 “ have thought themselves oblig’d to stop this Inun-  
 “ dation of Mischiefs, and have made Attempts ac-  
 “ cordingly. Some have endeavour’d to unite these  
 “ Fractions by propounding such a GUIDE, as they  
 “ were all bound to follow; hoping that *the Unity*  
 “ *of a Guide*, wou’d have produc’d *Unity of Minds*.  
 “ But who this GUIDE shou’d be, after all, be-  
 “ came such a Question, that ’twas made part of  
 “ that *Fire* it-self which was to be extinguish’d.  
 “ Others thought of a RULE.—This was to be  
 “ the effectual Means of Union! This was to do  
 “ the Work, or nothing cou’d!—But supposing all  
 “ the World had been agreed on this RULE, yet the  
 “ *Interpretation* of it was so full of variety, that *this*  
 “ also became part of the Disease.”

THE Company, upon this Preamble of our Gentleman, press’d harder upon him, than before; objecting the Authority of *Holy Scripture* against him, and affirming *this* to be of it-self a sufficient *Guide* and *Rule*. They urg’d again and again that known Saying of a fam’d Controversial Divine of our Church against the Divines of another, “ That *the Scripture*,  
 “ *the Scripture* was the Religion of Protestants.”

To this our Gentleman, at first, reply’d only, by desiring them to explain their word SCRIPTURE, and by inquiring into the Original of this Collection of antienter and latter Tracts, which in general they comprehended under that Title: Whether it were the *Apocryphal* SCRIPTURE, or the more *Canonical*? The *Full* or the *Half*-authoriz’d? The *Doubtful*, or the *Certain*? The *Controverted*, or *Uncontroverted*? The *singly-read*, or that of *various Reading*? The Text of *these* Manuscripts, or of *those*? The Transcripts, Copys, Titles, Catalogues of *this* Church and Nation, or of *that other*? Of *this* Sect and Party, or of *another*? Of those in *one* Age call’d ORTHODOX, and in possession of Power, or of those who  
 in



Misc. 5. in another overthrew their *Predecessors* Authority, and in their turn also assum'd the Guardianship and Power of Holy Things? For how these sacred Records were guarded in those Ages, might easily (he said) be imagin'd by any one who had the least Insight into the History of those TIMES which we call'd *primitive*, and those CHARACTERS of Men, whom we stil'd FATHERS of the Church.

"IT must be confess'd (continu'd he) 'twas a  
 " strange Industry and *unlucky* Diligence which was  
 " us'd, in this respect, by these *Ecclesiastical Fore-*  
 " FATHERS. Of all those Heresys which gave  
 " them Imployment, we have absolutely no Re-  
 " cord, or Monument, but what themselves who  
 " were Adversarys have transmitted to us; and we  
 " know that Adversarys, especially such who ob-  
 " serve all Opportunitys to discredit both the Per-  
 " sons and Doctrines of their Enemy, are not al-  
 " ways the best Recorders or Witnesses of such  
 " Transactions. We see it (continu'd he, in a very  
 " emphatical, but somewhat embarass'd Stile) " We  
 " see it *now* in this very Age, in the present Dis-  
 " temperatures, that Partys are no good Registers  
 " of the Actions of the adverse side: And if we  
 " cannot be confident of the Truth of a Story now  
 " (*now*, I say, that it is possible for any Man, *es-*  
 " pecially for the interested Adversary, to discover  
 " the Imposture) it is far more unlikely, that After-  
 " Ages shou'd know any other Truth than such as  
 " serves the ends of the Representers."

OUR Gentleman by these Expressions had already given considerable Offence to his Zealot-Auditors. They ply'd him faster with passionate Reproaches, than with Arguments or rational Answers. This, however, serv'd only to animate him the more, and made him proceed the more boldly, with the same assum'd Formality, and air of Declamation, in his general CRITICISM of *Holy Literature*.

"THERE are, said he, innumerable Places that  
 " contain (no doubt) great Mysterys, but so wrap'd  
 " in



“ in Clouds, or hid in Umbrages, so heighten'd Ch. 3.  
 “ with Expressions, or so cover'd with Allegorys  
 “ and Garments of Rhetorick; so profound in the  
 “ matter, or so alter'd and made intricate in the  
 “ manner; that they may seem to have been left as  
 “ *Trials* of our Industry, and as *Occasions* and *Op-*  
 “ *portunitys* for the exercise of mutual Charity and  
 “ Toleration, rather than as the *Repositoryys* of FAITH,  
 “ and *Furniture of Creeds*. For when there are  
 “ found in the Explications of these Writings, so  
 “ many Commentaries; so many Senses and Inter-  
 “ pretations; so many Volumes in all Ages, and all  
 “ like Mens Faces, no one exactly like another:  
 “ either this *Difference* is absolutely no fault at all:  
 “ or if it be, it is excusable. There are, besides,  
 “ so many Thousands of *Copys* that were writ by  
 “ Persons of several *Interests* and *Persuasions*, such  
 “ different Understandings and Tempers, such di-  
 “ stinct Abilitys and Weaknesses, that 'tis no  
 “ wonder there is so great *Variety of Readings*:  
 “ ——— whole Verses in *one*, that are not in an-  
 “ *other*: ——— whole Books admitted by *one* Church  
 “ or Communion, which are rejected by *another*:  
 “ and whole Storys and Relations admitted by  
 “ *some* Fathers, and rejected by *others*. ——— I  
 “ consider withal, that there have been many *De-*  
 “ *signs* and *Views* in expounding these Writings:  
 “ many *Senses* in which they are expounded; and  
 “ when the *Grammatical Sense* is found out, we  
 “ are many times never the nearer. Now there  
 “ being such variety of *Senses* in Scripture, and  
 “ but few Places so mark'd out, as not to be  
 “ capable of more than one; if Men will write  
 “ Commentaries by *Fancy*, What infallible *Criterion*  
 “ will be left to judg of the *certain Sense* of such  
 “ Places as have been the matter of Question?  
 “ I consider again, that there are indeed divers  
 “ Places in these sacred Volumes, containing in  
 “ them Mysterys and Questions of great Concern-  
 “ ment;



Misc. 5. " ment; yet such is the Fabrick and Constitution  
 " of the Whole, that there is no certain Mark to  
 " determine whether the Sense of these Passages  
 " shou'd be taken as *literal* or *figurative*. There  
 " is nothing in the nature of the thing to deter-  
 " mine *the Sense* or *Meaning*: but it must be got-  
 " ten out as it can. And therefore 'tis unrea-  
 " sonably requir'd, That what is of it-self ambi-  
 " guous, shou'd be understood in its own prime  
 " Sense and Intention, under the pain of either a  
 " *Sin*, or an *Anathema*. Very wise Men, even *the*  
 " *antient Fathers*, have expounded things *allegorically*,  
 " when they shou'd have expounded them *literally*.  
 " Others expound things *literally*, when they shou'd  
 " understand them *in Allegory*. If such great Spi-  
 " rits cou'd be deceiv'd in finding out what kind  
 " of Senses were to be given to Scriptures, it may  
 " well be endur'd that we, who sit at their Feet,  
 " shou'd be subject at least to equal Failure. If  
 " we follow any *ONE Translation*, or any *ONE*  
 " *Man's Commentary*, What *Rule* or *Direction* shall  
 " we have, by which to chuse that *ONE* aright?  
 " Or is there any *one* Man, that hath translated  
 " *perfectly*, or expounded *infallibly*? If we resolve  
 " to follow *any one* as far only as we like, or fancy;  
 " we shall then only do wrong or right *by Chance*.  
 " If we resolve absolutely to follow *any-one*, whi-  
 " ther-soever he leads, we shall probably come at  
 " last, where, if we have any Eyes left, we shall  
 " see our-selves become sufficiently ridiculous."

THE Reader may here perhaps, by his natural Sagacity, remark a certain air of study'd Discourse and Declamation, not so very proper or natural in the mouth of a mere *Gentleman*, nor suitable to a Company where alternate Discourse is carry'd on, in unconcerted Measure, and un-premeditated Language. Something there was so very emphatical, withal, in the delivery of these words, by the *sceptical Gentleman*; that some of the Company who were still more incens'd against him for these Expressions,  
 began



began to charge him as a *Preacher* of pernicious Ch. 3.  
Doctrines, one who attack'd Religion *in form*, and  
carry'd his Lessons or Lectures about with him, to  
repeat by rote, at any time, to the *Ignorant* and  
*Vulgar*, in order to seduce them.

'Tis true indeed, said he, Gentlemen ! that what  
I have here ventur'd to repeat, is address'd chiefly  
to those you call *Ignorant* ; such, I mean, as being  
otherwise engag'd in the World, have had little time  
perhaps to bestow upon Inquiries into Divinity-Mat-  
ters. As for you (Gentlemen !) in particular, who  
are so much displeas'd with my *Freedom* ; I am well  
assur'd, you are in effect so able and knowing, that  
the Truth of every Assertion I have advanc'd is suf-  
ficiently understood and acknowledg'd by you ; how-  
ever it may happen, that, in your great Wisdom,  
you think it proper to conceal these Matters from  
such Persons as you are pleas'd to stile *the Vulgar*.

'Tis true, withal, Gentlemen ! (continu'd he) I  
will confess to you, That the words you have heard  
repeated, are not my own. They are no other  
than what have been publickly and solemnly deli-  
ver'd, even by \* one of the Episcopal Order, a ce-  
lebrated

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\* The pious and learned *Bishop TAYLOR*, in his Treatise  
on the *Liberty of Propheying*, printed in his Collection of Pole-  
mical and Moral Discourses, Anno 1657. The Pages answer-  
ing to the Places above-cited are 401, 402. (and in the Epistle-  
Dedicatory, three or four Leaves before) 438, 439—444, 451,  
452. After which, in the succeeding Page, he sums up his  
Sense on this Subject of sacred Literature, and the Liberty of  
Criticism, and of private Judgment and Opinion in these Matters,  
in the following words: " Since there are so many Copys, with  
" infinite Varietys of Reading ; since a various Interpunction,  
" a Parenthesis, a Letter, an Accent may alter the Sense ;  
" since some Places have divers literal Senses, many have spi-  
" ritual, mystical, and allegorical Meanings ; since there are so  
" many Tropes, Metonymys, Ironys, Hyperboles, Proprietya  
" and Improprietya of Language, whose understanding depends  
" upon such Circumstances, that it is almost impossible to know  
" the proper Interpretation, now that the knowledg of such  
" Circumstances and particular Storys is irrecoverably lost: since  
VOL. III, T there



Misc. 5. celebrated *Churchman*, and one of the *highest* sort; as appears by his many Devotional Works, which carry the Rites, Ceremonys and Pomp of Worship, with the Honour and Dignity of the Priestly and Episcopal Order, to the highest Degree. In effect, we see the Reverend Doctor's Treatises standing, as it were, in the Front of this Order of Authors, and as the

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“ there are some Myfterys, which at the best Advantage of Ex-  
 “ preffion, are not easy to be apprehended, and whose Explica-  
 “ tion, by reason of our Imperfections, must needs be dark,  
 “ sometimes weak, sometimes unintelligible: And lastly, since  
 “ those ordinary means of expounding Scripture, as searching  
 “ the Originals, Conference of Places, Parity of Reason, and  
 “ Analogy of Faith, are all dubious, uncertain, and very falli-  
 “ ble; he that is the wisest, and by consequence the likeliest  
 “ to expound truest, in all probability of Reason, will be  
 “ very far from Confidence; because every one of these, and  
 “ many more, are like so many degrees of Improbability and  
 “ Incertainty, all depressing our Certainty of finding out Truth,  
 “ in such Myfterys, and amidst so many Difficultys. And there-  
 “ fore a wise Man that considers this, wou'd not willingly be  
 “ prescrib'd to, by others; for it is best every Man should be  
 “ left in that liberty, from which no Man can justly take him,  
 “ unless he could secure him from Error.” The Reve-  
 rend Prelate had but a few Pages before (*viz. pag. 427.*) ac-  
 knowledg'd, indeed, “ That we had an Apostolical Warrant  
 “ to contend earnestly for the Faith. But then,” (says the good  
 Bishop, very candidly and ingenuously) “ As these Things re-  
 “ cede farther from the Foundation, our Certainty is the less.  
 “ ——— And therefore it were very fit that our Confi-  
 “ dence should be according to our Evidence, and our Zeal ac-  
 “ cording to our Confidence.” He adds, *pag. 507.* “ All  
 “ these Disputes concerning Tradition, Councils, Fathers, &c.  
 “ are not Arguments against or besides Reason, but Contesta-  
 “ tions and Pretences to the best Arguments, and the most  
 “ certain Satisfaction of our Reason. But then all these com-  
 “ ing into question, submit themselves to Reason, that is, to be  
 “ judg'd by human Understanding, upon the best Grounds and  
 “ Information it can receive. So that Scripture, Tradition,  
 “ Councils and Fathers, are the Evidence in a Question,  
 “ but Reason is the Judg: That is, we being the Persons that  
 “ are to be persuaded, we must see that we be persuaded  
 “ reasonably; and it is unreasonable to assent to a lesser Evi-  
 “ dence, when a greater and clearer is propounded: but of  
 “ that every Man for himself is to take cognizance, if he be  
 “ able to judg; if he be not, he is not bound under the tye  
 “ of necessity to know any thing of it.”

fore-



foremost of those *Good-Books* us'd by the politest and Ch. 3.  
most refin'd *Devotees* of either Sex. They maintain  
the principal Place in the Study of almost every ele-  
gant and high *Divine*. They stand in Folio's and  
other Volumes, adorn'd with variety of Pictures,  
Gildings, and other Decorations, on the advanc'd  
Shelves or Glass-Cupboards of the *Lady's* Closets.  
They are in use at all Seasons, and for all Places,  
as well for Church-Service as Closet-Preparation;  
and, in short, may vie with any devotional Books  
in *British Christendom*. And for the Life and Cha-  
racter of the Man himself; I leave it to you, Gen-  
tlemen (you, I mean, of the *Zealot*-kind) to except  
against it; if you think proper. 'Tis your *Manner*,  
I know, and what you never fail to have recourse  
to, when any Authority is produc'd against you.  
Personal Reflection is always seasonable, and at  
hand, on such an occasion. No matter what Virtue,  
Honesty or Sanctity may lie in the Character of the  
Person cited. No matter tho he be ever so much,  
in other respects, of your own Party, and devoted  
to your Interest. If he has indiscreetly spoken some  
Home-Truth, or discover'd some Secret which strikes  
at the temporal Interests of certain spiritual So-  
cietys: he is quickly doom'd to Calumny and De-  
famation.

I SHALL try this Experiment, however, once  
more (continu'd our Gentleman) and as a Conclu-  
sion to this Discourse, will venture to produce to you  
a further Authority of the same kind. You shall have  
it before you, in the exact Phrase and Words of the  
great Author, in his *Theological* Capacity; since I  
have now no further occasion to conceal my Cita-  
tions, and accommodate them to the more familiar  
Stile and Language of Conversation.

OUR excellent \* Archbishop, and late Father  
of our Church, when expressly treating that very

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\* *Viz.* Archbishop TILLOTSON, in his *Rule of Faith*,  
pag. 677.



Misc. 5. Subject of a RULE in matters of Belief, in opposition to Mr. S . . . . . and Mr. R . . . . . his Romish Antagonists, shews plainly how great a shame it is, for us *Protestants* at least (whatever the Case may be with *Romanists*) to disallow *Difference of Opinions*, and forbid private *Examination*, and *Search* into matters of *antient RECORD*, and *spiritual TRADITION*; when, at the same time, we have no pretence to *oral* or *verbal*; no Claim to any absolute superiour Judg, or decisive Judgment in the Case; no Polity, Church, or Community; no particular Man, or number of Men, who are not, even by our own Confession, plainly *fallible*, and subject to *Error and Mistake*.

“THE Protestants,” says his Grace (speaking in the Person of Mr. S . . . . . and the *Romanists*) “cannot know *how many* the Books of Scripture “ought to be; and *Which* of the many contro-  
“verted ones may be securely put in that Catalogue;  
“*Which* not. — But I shall tell him (replies his  
“Grace) That we know that just so many ought  
“to be receiv’d as *uncontroverted* Books, concerning  
“which it cannot be shewn *there was ever any Con-*  
“*troversy*.” It was not incumbent perhaps on my Lord Archbishop to help Mr. S . . . . . so far in his Objection, as to add, That in reality the *burning, suppressing, and interpolating* Method, so early in fashion, and so tightly practis’d on the *Epistles, Comments, Historys, and Writings* of the Orthodox and Hereticks of old, made it impossible to say with any kind of Assurance, “What Books, Copys, or *Transcripts* those were, concerning *which there was never*  
“*any Controversy at all*.” This indeed wou’d be a Point not so easily to be demonstrated. But his Grace proceeds, in shewing the Weakness of the Romish Pillar, *TRADITION*. “For it must either  
“ (says he) acknowledg *some* Books to have been  
“controverted, or *not*. If *not*, why doth he make  
“a Supposition of controverted Books? If Oral  
“*Tradition*



Ch. 3.  
 “ Tradition acknowledges some Books to have been  
 “ controverted ; then it cannot assure us that they  
 “ have not been controverted, nor consequently  
 “ that they ought to be receiv’d as never having  
 “ been controverted ; but only as *such*, concerning  
 “ which those Churches who did once raise a Controversy  
 “ about them, have been since satisfy’d that they are  
 “ \* Canonical.——Where is then the Infallibility of  
 “ oral Tradition ? How does the *living Voice of the*  
 “ *present Church* assure us, that what Books are now  
 “ receiv’d by Her, were ever receiv’d by Her ?  
 “ And if it cannot do this, but the matter must  
 “ come to be try’d by the best *Records* of former  
 “ Ages (which the Protestants are willing to have  
 “ the *Catalogue* try’d by) then it seems the Prote-  
 “ stants have a better way to know what Books  
 “ are Canonical, than is the infallible way of oral  
 “ Tradition. And so long as ’tis better, no matter  
 “ tho’ it be not call’d Infallible.”——

Thus the free and generous Archbishop. For, indeed, what greater *Generosity* is there, than in owning TRUTH frankly and openly, even where the greatest Advantages may be taken by an Adversary ? Accordingly, our worthy Archbishop speaking again immediately in the Person of his Adver-

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\* His Grace subjoins immediately : “ The Traditionary  
 “ Church now, receives the Epistle to the Hebrews as Canoni-  
 “ cal. I ask, Do they receive it as ever deliver’d for such ?  
 “ That they must, if they receive it from oral Tradition,  
 “ which conveys things to them under this Notion as ever  
 “ deliver’d ; and yet St. Hierom speaking (not as a *Specula-*  
 “ *tor*, but a *Testifier*) says expressly of it, *That the Custom of*  
 “ *the Latin Church doth not receive it among the Canonical*  
 “ *Scriptures.* What saith Mr. S . . . . to this ? It is clear from  
 “ this Testimony, that the Roman Church in St. Hierom’s time  
 “ did not acknowledg this *Epistle* for Canonical ; and ’tis as  
 “ plain, that the present Roman Church doth receive it for  
 “ Canonical.”



Misc. 5. fary, " The Protestants, says \* he, cannot know  
 " that the very *Original*, or a *perfectly true Copy* of  
 " these Books, hath been preserv'd. Nor is it  
 " necessary (replies the Archbishop) that they shou'd  
 " know either of these. It is sufficient that they  
 " know that those Copys which they have, are not  
 " materially corrupted. — But how do the Church  
 " of *Rome* know that they have *perfectly true Copys*  
 " of the Scriptures, in the *original Languages* ?  
 " They do not pretend to know this. The learned  
 " Men of that Church acknowledg the *various Read-*  
 " *ings* as well as we, and do not pretend to know,  
 " otherwise than by *probable Conjecture* (as we also  
 " may do) Which of those *Readings* is the *true*  
 " *one* †."

AND thus (continu'd our *Lay-Gentleman*) I have  
 finish'd my *Quotations*, which I have been necessi-  
 tated

\* Pag. 678.

† The Reader perhaps may find it worth while to read after  
 this, what the Archbishop represents (*pag. 716, &c.*) of the  
 plausible Introduction of the grossest Article of Belief, in the  
 times when the Habit of making Creeds came in fashion.  
 And accordingly it may be understood, of what effect the *Dog-*  
*matizing* Practice in Divinity has ever been. " We will sup-  
 " pose then, that about the time, when universal *Ignorance*, and  
 " the genuine Daughter of it (call her *Devotion* or *Superstition*)  
 " had over-spread the World, and the generality of People  
 " were strongly inclin'd to believe *strange things*; and even  
 " the greatest Contradictions were recommended to them un-  
 " der the notion of MYSTERYs, being told by their *Priests*  
 " and *Guides*, That the more contradictory any thing is to Rea-  
 " son, the greater merit there is in believing it: I say, let us  
 " suppose, that in this state of things, one or more of the most  
 " Eminent then in the Church, either out of Design, or out of  
 " superstitious Ignorance and Mistake of the Sense of our Savi-  
 " our's Words used in the Consecration of the Sacrament, shou'd  
 " advance this new Doctrine, that the Words of Consecration,  
 " &c. \* \* \* Such a Doctrine as this was very likely to be  
 " avanc'd by the ambitious *Clergy* of that time, as a probable  
 " means to draw in the People to a greater Veneration of  
 " them. \* \* \* Nor was such a Doctrine less likely to take  
 " and prevail among the *People* in an Age prodigiously ignorant  
 " and strongly inclin'd to Superstition, and thereby well-pre-  
 " par'd



tated to bring in my own Defence; to prove to you Ch. 3.  
That I have asserted nothing on this Head of *Reli-*  
*gion, Faith, or the Sacred Mysterys*, which has not  
been justify'd and confirm'd by the most celebrat-  
ed *Church-Men* and respected *Divines*. You may  
now proceed in your *Invectives*; bestowing as free  
Language of that kind, as your *Charity* and *Breed-*  
*ing* will permit. And *You* (*Reverend Sirs!*) who  
have assum'd a Character which sets you above that  
of the mere *Gentleman*, and releases you from those  
*Decorums*, and constraining *Measures of Behaviour* to  
which we of an inferiour sort are bound; You may  
liberally deal your *religious Compliments* and *Saluta-*  
*tions* in what *Dialect* you think fit; since for my  
own part, neither the Names of *HETERODOX*,  
*SCHISMATICK*, *HERETICK*, *SCEPTICK*, nor even  
*INFIDEL*, or *ATHEIST* it-self, will in the least  
scandalize me, whilst the Sentence comes only from  
*your* mouths. On the contrary, I rather strive with  
my-self to suppress whatever *Vanity* might natu-  
rally arise in me, from such *Favour* bestow'd. For  
whatever may, in the bottom, be intended me, by

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“ par'd to receive the grossest Absurdities under the notion of  
“ *Mysterys*. \* \* \* Now supposing such a Doctrine as this so fit-  
“ ted to the Humour and Temper of the Age, to be once as-  
“ serted either by chance or out of design, it wou'd take  
“ like *Wild-fire*; especially if by some one or more who bore  
“ sway in the Church, it were but recommended with *conve-*  
“ nient Gravity and Solemnity. \* \* \* And for the Contradic-  
“ tions contain'd in this Doctrine, it was but telling the Peo-  
“ ple *then* (as they do in effect *now*) That Contradictions  
“ ought to be no Scruple in the way of Faith; That the more  
“ impossible any thing is, 'tis the fitter to be believ'd; That it  
“ is not praise-worthy to believe plain Possibilitys, but this is  
“ the Gallantry and heroical Power of Faith, this is the way  
“ to oblige God Almighty for ever to us, to believe flat and  
“ downright Contradictions. \* \* \* The more absurd and un-  
“ reasonable any thing is, it is for that very reason the more  
“ proper matter for an Article of Faith. And if any of these  
“ Innovations be objected against, as contrary to former Be-  
“ lief and Practice, it is but putting forth a lusty Act of Faith,  
“ and believing another Contradiction, That tho they be con-  
“ trary, yet they are the same.” Above, pag. 57, 58, 59. such



Misc. 5. such a Treatment; 'tis impossible for me to term it  
 ~~~~~ other than *Favour*; since there are certain Enmitys  
 which it will be ever esteem'd a real Honour *to*
have merited.

IF, contrary to the Rule and Measure of Conversation, I have drawn the Company's Attention towards me thus long, without affording them an Intermision, during my Recital; they will, I hope, excuse me, the rather, because they heard the other *Recitals*, and were Witnesses to the heavy Charge and personal Reflection, which without any real Provocation was made upon me in publick, by these *Zealot*-Gentlemen, to whom I have thus reply'd. And notwithstanding they may, after such Breaches of Charity as are usual with them, presume me equally out of Charity, on my own side; I will take upon me however to give this good Advice at parting: "That since they have of late been so
 " elated by some seeming Advantages, and a Prosperity, which they are ill fitted to bear; they
 " wou'd at least beware of accumulating too hastily
 " those high Characters, Appellations, Titles, and
 " Ensigns of *Power*, which may be Tokens, perhaps, of what they expect hereafter, but which,
 " as yet, do not answer the real Power and Authority bestow'd on them." The *Garb* and *Countenance* will be more graceful, when *the Thing* itself is secur'd to 'em, and in their actual possession. Mean while, the Anticipation of high Titles, Honours, and nominal Dignitys, beyond the common Stile and antient Usage; tho it may be highly fashionable at present, may not prove beneficial or advantageous in the end.

I Wou'd, in particular, advise my elegant Antagonists of this *Zealot* kind; That among the many Titles they assume to themselves, they wou'd be rather more sparing in that high-one of *EMBASSADOR*, till such time as they have just Means and Foundation to join that of *PLENIPOTENTIARY*

TIARY together with it. For as matters stand Ch. 3.
hitherto in our *British* World, neither their Com-
mission from the Sovereign, nor that which they
pretend from Heaven, amounts to any absolute or
determining Power.

THE first holy MESSENGERS (for That I take
to be the highest *apostolick* Name) brought with
them their proper Testimonials in their *Lives*, their
Manners and *Behaviour*; as well as in *powerful*
Works, MIRACLES, and SIGNS from Heaven. And
tho indeed it might well be esteem'd a *Miracle* in
the kind, shou'd our *present* MESSENGERS go about
to represent their *Predecessors* in any part of their
Demeanour or Conversation; yet there are further
Miracles remaining for 'em to perform, e'er they
can in modesty plead the *Apostolick* or *Messenger*-
Authority. For tho in the torrent of a sublime
and figurative Stile, a *holy Apostle* may have made
use, perhaps, of such a Phrase as that of EMBASSY
or EMBASSADOR, to express the Dignity of his
Errand; 'twere to be wish'd that some who were
never sent of any Errand or Message at all from
GOD *himself*, wou'd use a modester Title to ex-
press their voluntary *Negotiation* between Us and
HEAVEN.

I MUST confess for my own part, that I think
the Notion of an EMBASSY from *thence* to be at
best somewhat high-strain'd, in the metaphorical
way of Speech. But certain I am, that if there
be any such *Residentship* or *Agentship* now esta-
blish'd; 'tis not immediately from GOD *himself*, but
thro *the Magistrate*, and by *the Prince* or *Sovereign*
Power here on Earth, that these Gentlemen-*Agents* are
appointed, distinguish'd and set over us. They have
undoubtedly a * legal CHARTER, and *Character*,
legal *Titles*, and *Precedencys*, legal *Habits*, *Coats of*
Arms, *Colours*, *Badges*. But they may do well to

Misc. 5. consider, That a thousand *Badges* or *Liverys* bestow'd by MEN merely, can never be sufficient to entitle 'em to the same Authority as *Theirs* who bore the *immediate Testimony* and MIRACULOUS SIGNS of *Power*, from ABOVE. For in this case, there was need only of *Eyes*, and ordinary *Senses*, to distinguish the COMMISSION, and acknowledg the EMBASSY or MESSAGE as *divine*.

BUT allowing it ever so *certain* a Truth, “ That
 “ there has been a thousand or near two thousand
 “ Years *Succession* in this Commission of EMBAS-
 “ sy :” Where shall we find this *Commission* to have
 lain ? — How has it been supply'd still, or re-
 new'd ? — How often *dormant* ? — How often
divided, even in one and the same Species of Claim-
 ants ? — What Party are they, among Moderns,
 who by virtue of any *immediate Testimonial* from
Heaven are thus intitled ? — Where are the LET-
 TERS-PATENT ? The CREDENTIALS ? For *these*
 shou'd, in the nature of the thing, be *open, visible,*
and apparent.

A CERTAIN INDIAN of the Train of the Em-
 bassador-Princes sent to us lately from some of those
Pagan Nations, being engag'd, one Sunday, in visit-
 ing our Churches, and happening to ask his Inter-
 preter, “ Who the eminent Persons were whom he
 “ observ'd haranguing so long, with such Autho-
 “ rity from a high Place ?” was answer'd, “ They
 “ were *Embassadors* from the ALMIGHTY, or (ac-
 “ cording to the *Indian Language*) from THE SUN.”

Whether the INDIAN took this seriously or in
 raillery, did not appear. But having afterwards
 call'd in, as he went along, at the Chappels of some
 of his Brother-Embassadors, of the *Romish Religion*,
 and at some other Christian Dissenting Congregations,
 where Matters, as he perceiv'd, were transacted with
 greater Privacy, and inferiour State ; he ask'd “ Whe-
 “ ther *These* also were *Embassadors* from the same
 “ Place.” He was answer'd, “ That they had
 “ indeed

“ indeed been heretofore of the Embassy, and had Ch. 3.
 “ Possession of the same chief Places he had seen: ~~~~~
 “ But they were now succeeded there, by Others.
 “ If *those* therefore, reply’d the INDIAN,
 “ were *Embassadors* from *the* SUN; *these*, I take for
 “ granted, are from *the* MOON.”

SUPPOSING, indeed, one had been no *Pagan*,
 but a good *Christian*; conversant in the original *Holy*
Scriptures, but unacquainted with the Rites, Titles,
 Habits and Ceremonials, of which there is no men-
 tion in those Writings: Might one not have in-
 quir’d, with humble Submission, into this Affair?
 Might one not have softly, and at a distance, ap-
 ply’d for information concerning this *high* EMBASSY,
 and addressing perhaps to some inferiour Officer or
 Livery-Man of *the* Train, ask’d modestly, “ *How*
 “ and *Whence* they came? Whose *Equipage* they
 “ appear’d in? At Whose *Charges* they were en-
 “ tertain’d? and by Whose *Suffrage* or *Command* ap-
 “ pointed and authoriz’d?——Is it true (pray
 “ *Sirs!*) that their *Excellencys* of the present Esta-
 “ blishment, are the *sole-commission’d*? Or are there
 “ as many *real Commissioners* as there are Pretenders?
 “ If so; there can be no great danger for us, which-
 “ ever way we apply our-selves. We have ample
 “ Choice, and may adhere to *which* COMMIS-
 “ sION *we like best*. If there be only ONE single
 “ TRUE-one; we have then, it seems, good rea-
 “ son to look about us, search narrowly into the
 “ Affair, be scrupulous in our Choice, and (as the
 “ current *Physick-Bills* admonish us) *beware of Coun-*
 “ *terfeits*; since there are so many of these abroad,
 “ with *Earthly* Powers, and *temporal* COMMIS-
 “ sIONS, to back their *spiritual* Pretences.”——

’Tis to be fear’d, in good earnest, that the Dis-
 cernment of this kind will prove pretty difficult;
 especially amidst this universal Contention, Embroil,
 and Fury of religious Challengers, these high *De-*
fiances of contrary Believers, this zealous Opposi-
 tion

Misc. 5. tion of *Commission* to *Commission*; and this Din of
 ~~~~~ Hell, *Anathema's*, and *Damnations*, rais'd every where  
 by one religious Party against another.

So far are the pretendedly *Commission'd* Partys from producing their *Commission* openly, or proving it from the original Record, or Court-Rolls of Heaven, that they deny us inspection into these very Records they plead, and refuse to submit their *Title* to human Judgment or Examination.

A POET of our Nation insinuates indeed in their behalf, That they are fair enough in this respect. For when the murmuring People, speaking by their chosen ORATOR, or *Spokes-man*, to the Priests, says to 'em,

*With Ease you take what we provide with Care,  
 And we who your LEGATION must maintain,  
 Find all your Tribe in the Commission are,  
 And none but HEAV'N cou'd send so large a  
 TRAIN;*

The APOLOGIST afterwards excusing this Boldness of the People, and soothing the incens'd Priests with fairer Words, says to 'em, on a foot of *Moderation*, which he presumes to be their Character:

\* *You with such Temper, their Intemperance bear,  
 To shew your solid Science does rely  
 So on it-self, as you no Tryal fear:  
 For Arts are weak that are of SCEPTICKS shy.*

The Poet, it seems, never dreamt of a time when the very *Countenance* of *Moderation* shou'd be out of fashion with the Gentlemen of this Order, and the *Word* it-self exploded as unworthy of their *Profession*. And, indeed, so far are they at present from bearing with any SCEPTICK, or *Inquirer*, ever so



*modest* or discreet, that to hear an Argument on a contrary side to theirs, or read whatever may be writ in answer to their particular Assertions, is made the highest Crime. Whilst they have among themselves such Differences, and sharp Debates, about their *heavenly* COMMISSION, and are even *in one and the same* Community or Establishment, divided into different *Seets* and *Headships*; they will allow no particular Survey or Inspection into the Foundations of their controverted Title. They wou'd have us inferior passive Mortals, amaz'd as we are, and beholding with astonishment from afar these tremendous Subjects of Dispute, wait blindfold the Event and final Decision of the Controversy. Nor is it enough that we are merely *passive*. 'Tis requir'd of us, That in the midst of this irreconcilable Debate concerning heavenly *Authoritys* and *Powers*, we shou'd be as confident of the Veracity of *some one*, as of the Imposture and Cheat of *all the other* Pretenders: and that believing firmly there is still *A real* COMMISSION at the bottom, we shou'd endure the Misery of these Conflicts, and engage on one side or the other, as we happen to have our Birth or Education; till by *Fire* and *Sword*, *Execution*, *Massacre*, and a kind of *Depopulation* of this Earth, it be \* determin'd at last amongst us, "Which is the *true* COMMISSION, exclusive of all others, and superior to the rest."

HERE our *secular* GENTLEMAN, who in the latter end of his Discourse had already made several Motions and Gestures which betoken'd a Retreat, made his final Bow in form, and quitted the Place and Company for that time; till (as he told his Auditors) he had another Opportunity, and fresh Leisure to hear, in his turn, whatever his *Antagonists* might anew object to him, in a Manner more favourable and moderate; or (if they so approv'd) in the same *Temper*, and with the same *Zeal* as they had done before.



and the different, that the first was a...  
 the second was a...  
 the third was a...  
 the fourth was a...  
 the fifth was a...  
 the sixth was a...  
 the seventh was a...  
 the eighth was a...  
 the ninth was a...  
 the tenth was a...  
 the eleventh was a...  
 the twelfth was a...  
 the thirteenth was a...  
 the fourteenth was a...  
 the fifteenth was a...  
 the sixteenth was a...  
 the seventeenth was a...  
 the eighteenth was a...  
 the nineteenth was a...  
 the twentieth was a...  
 the twenty-first was a...  
 the twenty-second was a...  
 the twenty-third was a...  
 the twenty-fourth was a...  
 the twenty-fifth was a...  
 the twenty-sixth was a...  
 the twenty-seventh was a...  
 the twenty-eighth was a...  
 the twenty-ninth was a...  
 the thirtieth was a...

the first of our...  
 the second of our...  
 the third of our...  
 the fourth of our...  
 the fifth of our...  
 the sixth of our...  
 the seventh of our...  
 the eighth of our...  
 the ninth of our...  
 the tenth of our...  
 the eleventh of our...  
 the twelfth of our...  
 the thirteenth of our...  
 the fourteenth of our...  
 the fifteenth of our...  
 the sixteenth of our...  
 the seventeenth of our...  
 the eighteenth of our...  
 the nineteenth of our...  
 the twentieth of our...



# TREATISE VII.

VIZ.

A NOTION of the *Historical*  
*Draught* or *Tablature*

OF THE

Judgment of *Hercules*,

According to PRODICUS,  
*Lib. II. Xen. de Mem. Soc.*

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Potiores  
HERCULIS ærumnas credat, sævosque Labores,  
Et Venere, & cœnis, & plumâ SARDANAPALI.  
*Juv. Sat. 10.*

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Printed first in the Year M.DCC.XIII.



TREATISE VII

112

A Notion of the History  
Draught of Tablets

of the

Judgment of Hercules

According to PHOENICUS

Lib. II. Cap. de Mem. Sec.

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Phoenicius  
de Mem. Sec. de Mem. Sec.  
de Mem. Sec. de Mem. Sec.  
de Mem. Sec. de Mem. Sec.  
de Mem. Sec. de Mem. Sec.

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Printed in the Year M.DCC.XIII.

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# THE JUDGMENT OF HERCULES.

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## INTRODUCTION.

(1.) **B**EFORE we enter on the Examination of our Historical Sketch, it may be proper to remark, that by the word *Tablature* (for which we have yet no name in *English*, besides the general one of *Picture*) we denote, according to the original word *TABULA*, a Work not only distinct from a mere *Portraiture*, but from all those wilder sorts of Painting which are in a manner absolute, and independent; such as the Paintings in *Fresco* upon the Walls, the Ceilings, the Stair-cases, the Cupolo's, and other remarkable Places either of Churches or Palaces.

(2.) ACCORDINGLY we are to understand, that it is not merely the Shape or Dimension of a Cloth, or Board, which denominates the *Piece*, or *Tablature*; since a Work of this kind may be compos'd of any colour'd Substance, as it may of any Form; whether square, oval, or round. But 'tis then that in Painting we give to any particular Work the name of *Tablature*, when the Work is in reality “ a



“ *Single Piece*, comprehended in one *View*, and  
 “ form’d according to one *single* Intelligence, Mean-  
 “ ing, or Design ; which constitutes a *real* WHOLE,  
 “ by a mutual and necessary Relation of its Parts,  
 “ the same as of the Members in a natural Body.”

So that one may say of a Picture compos’d of any number of Figures differently rang’d, and without any regard to this Correspondency or Union describ’d, That it is no more a real *Piece* or *Tablature*, than a Picture wou’d be a *Man’s Picture*, or proper *Portraiture*, which represented on the same Cloth, in different places, the Legs, Arms, Nose, and Eyes of such a Person, without adjusting them according to the true Proportion, Air, and Character which belong’d to him.

(3.) THIS Regulation has place even in the inferior degrees of Painting ; since the mere Flower-Painter is, we see, oblig’d to study the Form of *Festons*, and to make use of a peculiar Order, or Architecture of *Vases*, *Jars*, *Cannisters*, *Pedestals*, and other Inventions, which serve as *Machines*, to frame a certain proportionate *Assemblage*, or united Mass ; according to the Rules of Perspective ; and with regard as well to the different shapes and sizes of his several Flowers, as to the harmony of Colours resulting from the whole : this being the only thing capable of rendring his Work worthy the name of a *Composition* or *real Piece*.

(4.) So much the more, therefore, is this Regulation applicable to *History-Painting*, where not only *Men*, but *Manners*, and human Passions are represented. Here *the Unity of Design* must with more particular exactness be preserv’d, according to the just Rules of Poetick Art ; that in the Representation of any Event, or remarkable Fact, the *Probability*, or *seeming Truth* (which is the *real Truth* of Art) may with the highest advantage be supported and advanced : as we shall better understand in the Argument which follows on the historical *Tablature* of *The Judgment of HERCULES* ; who being young, and re-  
 tir’d



tir'd to a solitary place, in order to deliberate on Ch. 1.  
the Choice he was to make of the different ways of Life, was accosted (as our Historian relates) by the two Goddesses, VIRTUE and PLEASURE. 'Tis on the issue of the Controversy between these Two, that the Character of HERCULES depends. So that we may naturally give to this Piece and History, as well the Title of *The Education*, as *the Choice or Judgment of HERCULES*.

## CHAP. I.

*Of the general Constitution or Ordonnance of the  
Tablature.*

(1.) **T**HIS Fable or History may be variously represented, according to the Order of Time :

Either in the instant when the two Goddesses (VIRTUE and PLEASURE) accost HERCULES ;

Or when they are enter'd on their Dispute ;

Or when their Dispute is already far advanc'd, and VIRTUE seems to gain her Cause.

(2.) ACCORDING to the *first* Notion, HERCULES must of necessity seem surpriz'd on the first appearance of such miraculous Forms. He admires, he contemplates ; but is not yet engag'd or interested. According to the *second* Notion, he is interested, divided, and in doubt. According to the *third*, he is wrought, agitated, and torn by contrary Passions. 'Tis the last Effort of the vicious-one, striving for possession over him. He agonizes, and with all his Strength of Reason endeavours to overcome himself :

*Et premitur ratione animus, vincique laborat.*

(3.) OF these different Periods of Time, the latter has been chosen ; as being the only one of the three,



Ch. 1. three, which can well serve to express *the Grand Event*, or consequent *Resolution* of HERCULES, and the *Choice* he actually made of a Life full of Toil and Hardship, under the Conduct of VIRTUE, for the deliverance of Mankind from Tyranny and Oppression. And 'tis to such a *Piece*, or *Tablature*, as represents this Issue of the Ballance, in our pondering Hero, that we may justly give the Title of *the Decision or Judgment of HERCULES*.

(4.) THE same History may be represented yet according to a *fourth* Date or Period: as at the time when HERCULES is intirely won by *Virtue*. But then the signs of this resolute Determination reigning absolutely in the Attitude, and Air of our young Hero; there wou'd be no room left to represent his Agony, or inward Conflict, which indeed makes the principal Action *here*; as it wou'd do in a *Poem*, were this Subject to be treated by a good Poet. Nor wou'd there be any more room left in this case, either for the persuasive Rhetorick of VIRTUE (who must have already ended her Discourse) or for the insinuating Address of PLEASURE, who having lost her Cause, must necessarily appear displeas'd, or out of humour: a Circumstance which wou'd no way sute her Character.

(5.) IN the original Story or Fable of this Adventure of our young HERCULES, 'tis particularly noted, that PLEASURE advancing hastily before VIRTUE, began her Plea, and was heard with prevention; as being first in turn. And as this Fable is wholly *Philosophical* and *Moral*, this Circumstance in particular is to be consider'd as essential.

(6.) IN this *third* Period therefore of our History (dividing it, as we have done, into *four* successive Dates or Points of Time) HERCULES being Auditor, and attentive, speaks not. PLEASURE has spoken. VIRTUE is still speaking. She is about the middle, or towards the end of her Discourse; in the place where, according to just Rhetorick,



torick, the highest Tone of Voice and strongest Ch. 1.  
Action are employ'd.

(7.) 'Tis evident, that every Master in Painting, when he has made choice of the determinate Date or Point of Time, according to which he wou'd represent his History, is afterwards debar'd the taking advantage from any other Action than what is immediately present, and belonging to that single Instant he describes. For if he passes the present only for a moment, he may as well pass it for many years. And by this reckoning he may with as good right repeat the same Figure several times over, and in one and the same Picture represent HERCULES in his Cradle, struggling with the Serpents; and the same HERCULES of full Age, fighting with the *Hydra*, with *Anteus*, and with *Cerberus*: which wou'd prove a mere confus'd Heap, or Knot of Pieces, and not a single intire *Piece*, or *Tablature*, of the Historical kind.

(8.) It may however be allowable, on some occasions, to make use of certain *Enigmatical* or *Emblematical* Devises, to represent a future Time: as when HERCULES, yet a mere Boy, is seen holding a small Club, or wearing the Skin of a young Lion. For so we often find him in the best *Antiques*. And tho History had never related of HERCULES, that being yet very young, he kill'd a Lion with his own hand; this Representation of him wou'd nevertheless be intirely conformable to *Poetick Truth*; which not only admits, but necessarily presupposes *Prophecy* or *Prognostication*, with regard to the Actions and Lives of Heroes and Great Men. Besides that as to our Subject, in particular, the natural Genius of HERCULES, even in his tenderest Youth, might alone answer for his handling such Arms as these, and bearing, as it were in play, these early tokens of the future Hero.

(9.) To preserve therefore a just Conformity with *Historical Truth*, and with the *Unity of Time* and *Action*, there remains no other way by which we can possibly



Ch. 1. possibly give a hint of any thing future, or call to mind any thing past, than by setting in view such Passages or Events as have actually subsisted, or according to Nature might well subsist, or happen together in *one and the same* instant. And this is what we may properly call *The Rule of Consistency*.

(10.) How is it therefore possible (says one) to express a Change of Passion in any Subject, since this Change is made by Succession; and that in this case the Passion which is understood as present, will require a Disposition of Body and Features wholly different from the Passion which is over, and past? To this we answer, That notwithstanding the Ascendency or Reign of the principal and immediate Passion, the Artist has power to leave still in his Subject the Tracts or Footsteps of its Predecessor: so as to let us behold not only a rising Passion together with a declining one; but, what is more, a strong and determinate Passion, with its contrary already discharg'd and banish'd. As for instance, when the plain Tracks of Tears new fallen, with other fresh tokens of Mourning and Dejection, remain still in a Person newly transported with Joy at the sight of a Relation or Friend, who the moment before had been lamented as one deceas'd or lost.

(11.) AGAIN, by the same means which are employ'd to call to mind *the Past*, we may anticipate *the Future*: as wou'd be seen in the case of an able Painter, who shou'd undertake to paint this History of HERCULES according to the third Date or Period of Time propos'd for our historical Tablature. For in this momentary Turn of Action, HERCULES remaining still in a situation expressive of Suspence and Doubt, wou'd discover nevertheless that the Strength of this inward Conflict was over, and that Victory began now to declare her-self in favour of *Virtue*. This Transition, which seems at first so mysterious a Performance, will be easily comprehended, if one considers, That the Body, which moves much slower than the Mind, is easily out-strip'd by this latter;



latter; and that the Mind on a sudden turning it-  
self some new way, the nearer situated and more  
sprightly parts of the Body (such as the Eyes and  
Muscles about the Mouth and Forehead) taking the  
alarm, and moving in an instant, may leave the  
heavier and more distant parts to adjust themselves,  
and change their Attitude some moments after.

(12.) THIS different Operation may be distin-  
guish'd by the names of *Anticipation* and *Repeal*.

(13.) IF by any other method an Artist shou'd  
pretend to introduce into this Piece any portion of  
Time future or past, he must either sin directly  
against the Law of *Truth* and *Credibility*, in repre-  
senting things contrary and incompatible; or against  
that Law of *Unity* and *Simplicity of Design*, which  
constitutes the very Being of his Work. This par-  
ticularly shews it-self in a Picture, when one is ne-  
cessarily left in doubt, and unable to determine rea-  
dily, *Which* of the distinct successive parts of the  
History or Action is that *very-one* represented in the  
Design. For even here the case is the same as in the  
other Circumstances of Poetry and Painting: "That  
" what is principal or chief, shou'd immediately shew  
" itself, without leaving the Mind in any uncertainty."

(14.) ACCORDING to this Rule of the *Unity of*  
*Time*, if one shou'd ask an Artist, who had painted this  
History of *The Judgment of HERCULES*, " \* Which  
" of these four Periods or Dates of Time above pro-  
" pos'd he intended in his Picture to represent; "

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\* If the same Question concerning the *instantaneous* Action,  
or present Moment of Time, were apply'd to many famous histo-  
rical Paintings much admir'd in the World, they wou'd be found  
very defective: as we may learn by the Instance of that single  
Subject of ACTEON, one of the commonest in Painting.  
Hardly is there any where seen a Design of this poetical History,  
without a ridiculous Anticipation of the *Metamorphosis*. The  
Horns of ACTEON, which are the Effect of a Charm, shou'd  
naturally wait the execution of that Act in which the Charm  
consists. Till the Goddess therefore has thrown her Cast, the  
Hero's Person suffers not any Change. Even while the Water  
flies, his Forehead is still sound. But in the usual Design we  
see it otherwise. The Horns are already sprouted, if not full  
grown: and the Goddess is seen watering the Sprouts.



Ch. 2. and it shou'd happen that he cou'd not readily answer, 'Twas this, or that: It wou'd appear plainly he had never form'd a *real Notion* of his Workmanship, or of the History he intended to represent. So that when he had executed even to a Miracle all those other Beautys requisite in a *Piece*, and had fail'd in this single one, he wou'd from hence alone be prov'd to be in truth no *History-Painter*, or Artist in the kind, who understood not so much as how to form the real Design of a *Historical Piece*.

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## C H A P. II.

*Of the First or Principal Figure.*

(1.) **T**O apply therefore what has been said above to our immediate Design or *Tablature* in hand; we may observe, in the first place, with regard to HERCULES, (the *first* or *principal Figure* of our Piece) that being plac'd in the middle, between the two Goddesses, he shou'd by a skilful Master be so drawn, as even setting aside the Air and Features of the Face, it shou'd appear by the very Turn, or Position of the Body alone, that this young Hero had not wholly quitted the ballancing or pondering part. For in the manner of his turn towards the worthier of these Goddesses, he shou'd by no means appear so averse or separate from the other, as not to suffer it to be conceiv'd of him, that he had ever any inclination for her, or had ever hearken'd to her Voice. On the contrary, there ought to be some hopes yet remaining for this latter Goddess's PLEASURE, and some regret apparent in HERCULES. Otherwise we shou'd pass immediately from the *third* to the *fourth* Period: or at least confound one with the other.

(2.) HERCULES in this Agony describ'd, may appear either sitting or standing: tho it be more according to probability for him to appear standing; in



in regard to the presence of the two Goddesses, and by Ch. 2. reason the case is far from being the same *here* as in *The Judgment of PARIS*; where the interested Goddesses plead their Cause before their Judg. Here the Interest of HERCULES himself is at stake. 'Tis *his own Cause* which is trying. He is in this respect not so much *the Judg*, as he is in reality *the Party judg'd*.

(3.) THE superiour and commanding Passion of HERCULES may be express'd either by a *strong Admiration*, or by an Admiration which holds chiefly of *Love*.

———— *Ingenti percussus amore.*

(4.) IF the latter be us'd, then the reluctant Passion, which is not yet wholly overcome, may shew it-self in Pity and Tenderneſs, mov'd in our Hero by the thought of those Pleasures and Companions of his Youth, which he is going for ever to abandon. And in this sense HERCULES may look either on the one or the other of the Goddesses, with this difference; That if he looks on *Pleasure*, it shou'd be faintly, and as turning his Eyes back with pity; having still his Action and Gesture turn'd the other way towards *Virtue*. If, on the contrary, he looks on *Virtue*; it ought to be earnestly and with extreme attention, having some part of the Action of his Body inclining still towards *Pleasure*, and discovering by certain Features of Concern and Pity, intermix'd with the commanding or conquering Passion, that the Decision he is about to make in favour of *Virtue*, costs him not a little.

(5.) IF it be thought fit rather to make use of Admiration, merely to express the *commanding* Passion of HERCULES: then the *reluctant-one* may discover it-self in a kind of Horrour, at the thought of the Toil and Labour, to be sustain'd in the rough rocky way apparent on the side of VIRTUE.

(6.) AGAIN, HERCULES may be represented as looking neither towards VIRTUE nor PLEASURE,  
 Vol. III. X but



Ch. 2. but as turning his Eyes either towards the mountainous rocky way pointed out to him by VIRTUE, or towards the flowry way of the Vale and Meadows, recommended to him by PLEASURE. And to these different Attitudes may be apply'd the same Rules for the Expression of the *Turn* or *Ballance of Judgment* in our pensive Hero.

(7.) WHATEVER may be the manner chosen for the designing of this Figure of HERCULES, according to that part of the History in which we have taken him; 'tis certain he shou'd be so drawn, as neither by the opening of his mouth, or by any other sign, to leave it in the least dubious whether he is speaking or silent. For 'tis absolutely requisite that *Silence* shou'd be distinctly characteriz'd in HERCULES, not only as the natural effect of his strict Attention, and the little leisure he has from what passes at this time within his breast; but in order withal to give that appearance of Majesty and Superiority becoming the Person and Character of pleading VIRTUE; who by her Eloquence and other Charms has e'er this made her-self mistress of the Heart of our enamour'd Hero:

\* ——— *Pendetque iterum narrantis ab ore.*

This Image of *the Sublime* in the Discourse and Manner of VIRTUE, wou'd be utterly lost, if in the instant that she employ'd the greatest Force of Action, she shou'd appear to be interrupted by the ill-tim'd Speech, Reply, or Utterance of her Auditor. Such a Design or Representation as this, wou'd prove contrary to Order, contrary to the History, and to the *Decorum*, or Decency of Manners. Nor can one well avoid taking notice here, of that general Absurdity committed by many of the esteem'd great Masters in Painting; who in one and the same Com-

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\* Virg. *Æneid*. Lib. 4. ver. 79.



pany, or Assembly of Persons jointly employ'd, and Ch. 3.  
united according to the History, in one single or  
common Action, represent to us not only *two* or  
*three*, but *several*, and sometimes *all* speaking at  
once. Which must naturally have the same effect  
on the Eye, as such a Conversation wou'd have upon  
the Ear, were we in reality to hear it.

CHAP. III.

*Of the Second Figure.*

(1.) AFTER what has been said on the Sub-  
ject of HERCULES, it appears plainly  
what the *Attitude* must be of our second Figure,  
VIRTUE; who, as we have taken her in this par-  
ticular Period of our History, must of necessity be  
*speaking* with all the Force of Action, such as wou'd  
appear in an excellent Orator, when at the height,  
and in the most affecting part of his Discourse.

(2.) SHE ought therefore to be drawn *standing*;  
since 'tis contrary to all probable Appearance, and  
even to Nature it-self, that in the very Heat and  
highest Transport of Speech, the Speaker shou'd be  
seen sitting, or in any Posture which might express  
Repose.

(3.) SHE may be *habited* either as an AMAZON,  
with the Helmet, Lance, and in the Robe or Vest  
of PALLAS; or as any other of the *Virtues*, *God-*  
*desses*, or *Heroines*, with the plain original Crown,  
without Rays, according to genuine Antiquity. Our  
History makes no mention of a Helmet, or any other  
Armour of VIRTUE. It gives us only to under-  
stand that she was dress'd neither negligently, nor  
with much study or ornament. If we follow this  
latter method, we need give her only in her hand the  
Imperial or \* Magisterial Sword; which is her true



Ch. 3. characteristick Mark, and wou'd sufficiently distinguish her, without the Helmet, Lance, or other military Habit. And in this manner the opposition between her-self and her Rival wou'd be still more beautiful and regular.—“ But this Beauty, says one, wou'd be discoverable only by the Learned.”—Perhaps so. But then again there wou'd be no loss for others : since no-one wou'd find this Piece the less intelligible on the account of this Regulation. On the contrary, one who chanc'd to know little of Antiquity in general, or of this History in particular, wou'd be still further to seek, if upon seeing an armed Woman in the Piece, he shou'd represent to himself either a PALLAS, a BELLONA, or any other warlike Form, or Deity of the female kind.

(4.) As for the *Shape, Countenance, or Person of VIRTUE*; that which is usually given to PALLAS may fitly serve as a Model for this Dame ; as on the other side, that which is given to VENUS may serve in the same manner for her Rival. The Historian whom we follow, represents VIRTUE to us as a Lady of a goodly Form, tall and majestick. And by what he relates of her, he gives us sufficiently to understand, that tho she was neither lean, nor of a tann'd Complexion, she must have discover'd however, by the Substance and Colour of her Flesh, that she was sufficiently accustom'd to exercise. PLEASURE, on the other hand, by an exact Opposition, is represented in better case, and of a Softness of Complexion ; which speaks her Manners, and gives her a middle Character between the Person of a VENUS, and that of a BACCHINAL Nymph.

(5.) As for the *Position, or Attitude of VIRTUE*; tho in a historical Piece, such as ours is design'd, 'twou'd on no account be proper to have immediate recourse to the way of *Emblem* ; one might, on this occasion, endeavour nevertheless by some artifice, to give our Figure, as much as possible, the resemblance of the same Goddess, as she is seen on Medals, and other antient *Emblematick* Pieces of like nature.



nature. In this view, she shou'd be so design'd, as Ch. 3. to stand firm with her full poise upon one foot, having the other a little advanc'd, and rais'd on a broken piece of ground or rock, instead of the Helmet or little Globe on which we see her usually setting her foot, as triumphant, in those Pieces of the *emblematick* kind. A particular advantage of this Attitude, so judiciously assign'd to VIRTUE by antient Masters, is, that it expresses well her aspiring Effort, or Ascent towards the Stars and Heaven, as her Victory and Superiority over Fortune and the World. For so the Poets have, of old, describ'd her:

———— \* *Negata tentat iter via.*

† *Virtutisque viam deserit arduæ.*

And in our Piece particularly, where the *arduous* and *rocky way* of VIRTUE requires to be emphatically represented; the ascending Posture of this Figure, with one Foot advanc'd, in a sort of climbing Action, over the rough and thorny Ground, must of necessity, if well executed, create a due effect, and add to the Sublime of this † antient *Poetick* Work.

(6.) As for the *Hands* or *Arms*, which in real Oratory, and during the strength of Elocution, must of necessity be active; 'tis plain in respect of our Goddess, that the Arm in particular which she has free to her-self, and is neither encumber'd with Lance

\* Horat. Lib. 3. Od. 2.

† Idem ibid. Od. 24.

‡ As antient as the Poet HESIOD; which appears by the following Verses, cited by our Historian, as the Foundation, or first Draught of this HERCULEAN Tablature.

Τὴν μὲν γὰρ κακότητα καὶ ἱλαδὸν ἐστὶν ἐλέσθαι  
 ῥηϊδίως. λείη μὲν ὁδὸς, μάλα δ' ἐγγύθει ναίει.  
 Τῆς δ' ἀρετῆς ἰδρωτὰ θεοὶ προπάροιθεν ἔθηκαν  
 Ἀθάνατοι. μακρὸς γὰρ καὶ ὄρθιός οἱ μὲν ἐπ' αὐτὴν,  
 καὶ τραχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἄκρον ἱκνῆται  
 ῥηϊδίῳ δ' ἠπειλά πείλει, χαλεπή περ ἐῴσα.



Ch. 3. or Sword, shou'd be employ'd another way, and come in, to second the Discourse, and accompany it, with a just Emphasis and Action. Accordingly, VIRTUE wou'd then be seen with this Hand, turn'd either *upwards* to the rocky Way mark'd out by her with approbation; or to the Sky, or Stars, in the same sublime sense; or *downwards* to the flowry Way and Vale, as in a detesting manner, and with abhorrence of what passes there; or last of all (in a disdainful sense, and with the same appearance of Detestation) against PLEASURE her-self. Each Manner wou'd have its peculiar advantage. And the best Profit shou'd be made of this Arm and Hand at liberty, to express either the *Disapprobation* or the *Applause* propos'd. It might prove, however, a considerable advantage to our Figure of VIRTUE, if holding the Lance, or Imperial Sword, slightly, with one of her Hands stretch'd downwards, she cou'd, by that very Hand and Action, be made to express *the latter* meaning; opening for that purpose some of the lower Fingers of this Hand, in a refusing or repelling manner; whilst with the other Arm and Hand at liberty, she shou'd express as well *the former* meaning, and point out to HERCULES the way which leads to Honour, and the just Glory of heroic Actions.

(7.) FROM all these Circumstances of History, and Action, accompanying this important Figure, the difficulty of the Design will sufficiently appear, to those who carry their Judgment beyond the *mere Form*, and are able to consider the Character of the *Passion* to which it is subjected. For where a real Character is mark'd, and *the inward Form* peculiarly describ'd, 'tis necessary *the outward* shou'd give place. Whoever shou'd expect to see our Figure of VIRTUE, in the exact Mein of a *fine Talker*, curious in her Choice of Action, and forming it according to the usual Decorum, and regular Movement of one of the fair Ladys of our Age, wou'd certainly be far wide of the Thought and Genius of this Piece.

Such



Such study'd Action and artificial Gesture may be Ch. 4.  
 allow'd to the Actors and Actresses of the Stage. But  
 the good Painter must come a little nearer to TRUTH,  
 and take care that his Action be not *theatrical*, or at  
 second hand; but *original*, and drawn from NATURE  
 her-self. Now altho in the ordinary Tenour of Dis-  
 course, the Action of the Party might be allow'd to  
 appear so far govern'd and compos'd by Art, as to  
 retain that regular *Contraste* and nice Ballance of  
 Movement which Painters are apt to admire as the  
 chief Grace of Figures; yet in this particular case,  
 where the natural Eagerness of Debate, supported by  
 a thorow Antipathy and Animosity, is join'd to a sort  
 of *enthusiastick Agitation* incident to our prophetick  
 Dame, there can be little of that fashionable Mein,  
 or genteel Air admitted. The Painter who, in such  
 a Piece as we describe, is bound to preserve the he-  
 roick Stile, will doubtless beware of representing his  
 Heroine as a mere *Scold*. Yet this is certain; That  
 it were better for him to expose himself to the Mean-  
 ness of such a Fancy, and paint his Lady in a high  
 Rant, according to the common Weakness of the  
 Sex, than to engage in the Embelishment of the mere  
*Form*; and forgetting the Character of Severity and  
 Reprimand belonging to the illustrious Rival, present  
 her to us a fair specious Personage, free of Emotion,  
 and without the least Bent or Movement which should  
 express the real *Patbetick* of the kind.

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#### CHAP. IV.

##### *Of the Third Figure.*

(1.) **C**ONCERNING PLEASURE there needs  
 little to be said, after what has been already  
 remark'd in relation to the two preceding Figures.  
 The Truth of *Appearance*, that of *History*, and even  
 the *Decorum* it-self (according to what has been ex-  
 plain'd above) require evidently that in this Period  
 or



Ch. 4. or Instant describ'd, PLEASURE shou'd be found  silent. She can have no other Language allow'd her than that merely of *the Eyes*. And 'twou'd be a happy Management for her in the Design, if in turning her Eyes to meet those of HERCULES, she shou'd find his Head and Face already turn'd so much on the contrary side, as to shew it impossible for her as yet to discover the growing Passion of this Hero in favour of her Rival. By this means she might still with good right retain her fond Airs of Dalliance and Courtship; as having yet discover'd no reason she has to be dissatisfy'd.

(2.) SHE may be drawn either *standing, leaning, sitting, or lying*; without a Crown, or crown'd either with Roses, or with Myrtle; according to the Painter's Fancy. And since in this *third* Figure the Painter has so great a liberty left him, he may make good advantage of it for the other *two*; to which *this latter* may be subjected, as the last in order, and of least consequence.

(3.) THAT which makes the greatest difficulty in the Disposition or Ordonnance of this Figure PLEASURE, is, that notwithstanding the supine Air and Character of Ease and Indolence, which shou'd be given her, she must retain still so much Life and Action, as is sufficient to express her *persuasive Effort*, and Manner of *Indication* towards her proper Paths; those of the flowery kind, and Vale below, whither she wou'd willingly guide our Hero's steps. Now shou'd this *Effort* be over-strongly express'd; not only the supine Character and Air of Indolence wou'd be lost in this Figure of PLEASURE; but, what is worse, the Figure wou'd seem to speak, or at least appear so, as to create a double Meaning, or *equivocal Sense* in Painting: which wou'd destroy what we have establish'd as fundamental, concerning the absolute Reign of *Silence* thro-out the rest of the Piece, in favour of VIRTUE, the sole speaking Party at this Instant, or third Period of our History.



(4.) ACCORDING to a Computation, which in Ch. 5. this way of Reasoning might be made, of the whole *Motion* or *Action* to be given to our Figure of PLEASURE; she shou'd scarce have *one fiftb* reserv'd for that which we may properly call *active* in her, and have already term'd her *persuasive* or *indicative Effort*. All besides shou'd be employ'd to express (if one may say so) her *Inaction*, her *Supineness*, *Effeminacy*, and *indulgent Ease*. The Head and Body might intirely favour this latter Passion. One Hand might be absolutely resign'd to it; serving only to support, with much ado, the lolling lazy Body. And if the other Hand be requir'd to express some kind of Gesture or Action towards the Road of Pleasures recommended by this Dame; the Gesture ought however to be slight and negligent, in the manner of one who has given over speaking, and appears weary and spent.

(5.) FOR the *Shape*, the *Person*, the *Complexion*, and what else may be further remark'd as to the *Air* and *Manner* of PLEASURE; all this is naturally comprehended in the Opposition, as above stated, between *Her-self* and VIRTUE.

## CHAP. V.

*Of the Ornaments of the Piece; and chiefly of the Drapery, and Perspective.*

(1.) **T**IS sufficiently known, how great a liberty Painters are us'd to take, in the colouring of their Habits, and of other Draperys belonging to their historical Pieces. If they are to paint a *Roman* People, they represent 'em in different Dresses; tho it be certain the common People among 'em were habited very near alike, and much after the same colour. In like manner, the *Egyptians*, *Jews*, and other antient Nations, as we may well suppose, bore in this particular their respective Likeness or Resemblance



Ch. 5. blance one to another, as at present the *Spaniards*, *Italians*, and several other People of *Europe*. But such a Resemblance as this wou'd, in the way of Painting, produce a very untoward effect; as may easily be conceiv'd. For this reason the Painter makes no scruple to introduce *Philosophers*, and even *Apostles*, in various Colours, after a very extraordinary manner. 'Tis here that the *historical Truth* must of necessity indeed give way to that which we call *Poetical*, as being govern'd not so much by *Reality*, as by *Probability*, or *plausible Appearance*. So that a Painter, who uses his Privilege or Prerogative in this respect, ought however to do it cautiously, and with discretion. And when occasion requires that he shou'd present us his *Philosophers* or *Apostles* thus variously colour'd, he must take care at least so to mortify his Colours, that these plain poor Men may not appear, in his Piece, adorn'd like so many Lords or Princes of the modern Garb.

(2.) IF, on the other hand, the Painter shou'd happen to take for his Subject some solemn Entry or Triumph, where, according to the Truth of *Fact*, all manner of Magnificence had without doubt been actually display'd, and all sorts of bright and dazling Colours heap'd together and advanc'd, in emulation, one against another; he ought on this occasion, in breach of the *historical Truth*, or Truth of *Fact*, to do his utmost to diminish and reduce the excessive Gayety and Splendour of those Objects, which wou'd otherwise raise such a Confusion, Oppugnancy, and Riot of Colours, as wou'd to any judicious Eye appear absolutely intolerable.

(3.) IT becomes therefore an able Painter in this, as well as in the other parts of his Workmanship, to have regard principally, and above all, to the Agreement or Correspondency of things. And to that end 'tis necessary he shou'd form in his Mind a certain Note or Character of *Unity*, which being happily taken, wou'd out of the many Colours of his Piece, produce (if one may say so) a particular  
distinct



*distinct Species* of an original kind: like those Compositions in Musick, where among the different Airs (such as *Sonatas*, *Entrys*, or *Sarabands*) there are different and distinct Species; of which we may say in particular, as to each, "That it has its own proper Character or Genius, peculiar to it-self."

(4.) THUS the *Harmony* of Painting requires, "That in whatever *Key* the Painter begins his Piece, he shou'd be sure to finish it in the same."

(5.) THIS Regulation turns on the *principal Figure*, or on the two or three which are *eminent*, in a *Tablature* compos'd of many. For if the Painter happens to give a certain Height or Richness of Colouring to his principal Figure; the rest must in proportion necessarily partake this Genius. But if, on the contrary, the Painter shou'd have chanc'd to give a softer Air, with more Gentleness and Simplicity of colouring, to his principal Figure; the rest must bear a Character proportionable, and appear in an extraordinary Simplicity; that one and the same Spirit may, without contest, reign thro the whole of his Design.

(6.) OUR Historical Draught of HERCULES will afford us a very clear example in the case. For considering that the Hero is to appear on this occasion retir'd and gloomy; being withal in a manner naked, and without any other Covering than a Lion's Skin, which is it-self of a yellow and dusky colour; it wou'd be really impracticable for a Painter to represent this principal Figure in any extraordinary brightness and luster. From whence it follows, that in the other inferiour Figures or subordinate parts of the Work, the Painter must necessarily make use of such still quiet Colours, as may give to the whole Piece a Character of Solemnity and Simplicity, agreeable with it-self. Now shou'd our Painter honestly go about to follow his Historian, according to the literal Sense of the History, which represents VIRTUE to us in a resplendent Robe of the purest and most glossy White; 'tis evident he must after this



Ch. 5. this manner destroy his Piece. The *good Painter* in this, as in all other occasions of like nature, must do as the *good Poet*; who undertaking to treat some common and known Subject, refuses however to follow strictly, like a mere Copyist or Translator, any preceding Poet or Historian; but so orders it, that his Work in it-self becomes really new and original.

\* *Publica materies privati juris erit, si  
Nec circa vilem patulumque moraberis orbem;  
Nec verbum verbo curabis reddere fidus  
Interpres.*

(7.) As for what relates to the *Perspective* or *Scene* of our historical Piece, it ought so to present it-self, as to make us instantly conceive that 'tis in the Country, and in a place of Retirement, near some Wood or Forest, that this whole Action passes. For 'twou'd be impertinent to bring *Architecture* or Buildings of whatever kind in view, as tokens of Company, Diversion, or Affairs, in a place purposely chosen to denote Solitude, Thoughtfulness, and premeditated Retreat. Besides, that according to the Poets (our Guides and Masters in this Art) neither the Goddesses, nor other divine Forms of whatever kind, car'd ever to present themselves to human Sight, elsewhere than in these deep Recesses. And 'tis worth observing here, how particularly our philosophical Historian affects to speak, by way of prevention, of the solitary place where *HERCULES* was retir'd, and of his Thoughtfulness preceding this Apparition: which from these Circumstances may be constru'd hence-forward as a mere *Dream*; but as such, a truly rational, and *divine*-one.

(8.) As to the *Fortress*, *Temple*, or *Palace of VIRTUE*, situated on a Mountain, after the emblematical way; as we see represented in some Pieces form'd



upon this Subject; there is nothing of this kind express'd by our Historian. And shou'd this or any thing of a like nature present it-self in our Design, it wou'd fill the Mind with foreign Fancys, and mysterious Views, no way agreeable to the Taste and Genius of this Piece. Nor is there any thing, at the same time, on PLEASURE's side, to answer, by way of opposition, to this *Palace of VIRTUE*; which, if express'd, wou'd on this account destroy the just Simplicity and Correspondency of our Work.

(9.) ANOTHER Reason against the *Perspective*-part, the *Architecture*, or other study'd Ornaments of the *Landskip*-kind, in this particular Piece of ours, is; That in reality there being no occasion for these Appearances, they wou'd prove a mere Incumbrance to the Eye, and wou'd of necessity disturb the Sight, by diverting it from that which is principal, the *History* and *Fact*. Whatsoever appears in a historical Design, which is not essential to the Action, serves only to confound the Representation, and perplex the Mind: more particularly, if these *Episodick* parts are so lively wrought, as to vie with the principal Subject, and contend for Precedency with the *Figures* and *human Life*. A just Design, or *Tablature*, shou'd, at first view, discover, What *Nature* it is design'd to imitate; what *Life*, whether of the higher or lower kind, it aims chiefly to represent. The Piece must by no means be equivocal or dubious; but must with ease distinguish it-self, either as *historical* and *moral*, or as *perspective* and merely *natural*. If it be the latter of these Beautys, which we desire to see delineated according to its perfection, then the former must give place. The *higher Life* must be allay'd, and in a manner discountenanc'd and obscur'd; whilst the *lower* displays it-self, and is exhibited as principal. Even that which according to a Term of Art we commonly call *Still-Life*, and is in reality of the last and lowest degree of Painting, must have its Superiority and just Preference, in a *Tablature* of its own Species. 'Tis the same in



Ch. 5. *Animal-Pieces*; where Beasts, or Fowl are represented. In *Landskip*, Inanimates are principal: 'Tis the Earth, the Water, the Stones, and Rocks which live. All other Life becomes subordinate. Humanity, Sense, Manners, must in this place yield, and become inferiour. 'Twou'd be a fault even to aim at the Expression of any real Beauty in this kind, or go about to animate or heighten in any considerable degree the accompanying Figures of Men, or Deitys which are accidentally introduc'd, as Appendices, or Ornaments, in such a Piece. But if, on the contrary, the *human Species* be that which first presents it-self in a Picture; if it be the *intelligent Life*, which is set to view; 'tis the *other Species*, the *other Life*, which must then surrender and become subservient. The *merely natural* must pay homage to the *historical* or *moral*. Every Beauty, every Grace must be sacrific'd to the *real BEAUTY* of *this first and highest Order*. For nothing can be more deform'd than a Confusion of many Beautys: And the Confusion becomes inevitable, where the Subjection is not compleat.

(10.) BY the word MORAL is understood, in this place, all sorts of judicious Representations of the human Passions; as we see even in *Battel-Pieces*; excepting those of distant Figures, and the diminutive kind; which may rather be consider'd as a sort of *Landskip*. In all other martial Pieces, we see express'd in lively Action, the several degrees of Valour, Magnanimity, Cowardice, Terroure, Anger, according to the several Characters of Nations, and particular Men. 'Tis here that we may see *Heroes* and *Chiefs* (such as the ALEXANDERS and CONSTANTINES) appear, even in the hottest of the Action, with a Tranquillity and Sedateness of Mind peculiar to themselves: which is, indeed, in a direct and proper sense, profoundly *moral*.

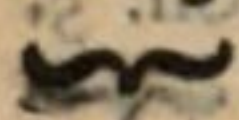
(11.) BUT as the *Moral* part is differently treated in a *Poem*, from what it is in *History*, or in a *Philosophical Work*; so must it, of right, in *Painting*



ing be far differently treated, from what it naturally is, either in the *History*, or *Poem*. For want of a right understanding of this Maxim, it often happens that by endeavouring to render a Piece highly *moral* and *learned*, it becomes thorowly ridiculous and impertinent. Ch. 5.

(12.) FOR the ordinary Works of SCULPTURE, such as the *Low-Relieves*, and Ornaments of *Columns* and *Edifices*, great allowance is made. The very Rules of Perspective are here wholly revers'd, as necessity requires, and are accommodated to the Circumstance and Genius of the Place or Building, according to a certain Oeconomy or Order of a particular and distinct kind; as will easily be observ'd by those who have thorowly study'd the *TRAJAN* and *ANTONINUS-Pillars*, and other *Relieve-Works* of the Antients. In the same manner, as to Pieces of ingrav'd Work, Medals, or whatever shews it-self in one Substance (as Brass or Stone) or only by Shade and Light (as in ordinary Drawings, or Stamps) much also is allow'd, and many things admitted, of the *fantastick*, *miraculous*, or *hyperbolical* kind. 'Tis here, that we have free scope withal for whatever is *learned*, *emblematical*, or *enigmatick*. But for the compleatly imitative and illusive Art of PAINTING, whose Character it is to employ in her Works the united Force of different Colours; and who, surpassing by so many Degrees, and in so many Privileges, all other human Fiction, or imitative Art, aspires in a directer manner towards Deceit, and a Command over our very Sense; she must of necessity abandon whatever is over-learned, *humorous*, or *witty*; to maintain her-self in what is *natural*, *credible*, and *winning of our Assent*: that she may thus acquit her-self of what is her chief Province, *the specious Appearance of the Objects she represents*. Otherwise we shall naturally bring against her the just Criticism of HORACE, on the scenical Representation so nearly ally'd to her:





*Quodcunque ostendis mihi sic, incredulus odi.*

(13.) WE are therefore to consider this as a sure Maxim or Observation in Painting, “That a *historical* and *moral* Piece must of necessity lose much of its natural Simplicity and Grace, if any thing of the *emblematical* or *enigmatick* kind be visibly and directly intermix’d.” As if, for instance, the Circle of the \* *Zodiack*, with its twelve Signs were introduc’d. Now this being an Appearance which carries not any manner of similitude or colourable resemblance to any thing extant in real Nature; it cannot possibly pretend to win the Sense or gain Belief, by the help of any *Poetical Enthusiasm*, *religious History*, or *Faith*. For by means of these, indeed, we are easily induc’d to contemplate as Realities those divine Personages and miraculous Forms, which the leading Painters, antient and modern, have speciously design’d, according to the particular Doctrine or Theology of their several religious and national Beliefs. But for our *Tablature* in particular, it carries nothing with it of the mere *emblematical* or *enigmatick* kind: since for what relates to the double Way of the Vale and Mountain, this may naturally and with colourable appearance be represented at the Mountain’s foot. But if on the Summit or highest Point of it, we shou’d place the Fortrefs, or Palace of *Virtue*, rising above the Clouds, this wou’d immediately give the enigmatical mysterious Air to our *Picture*, and of necessity destroy its persuasive Simplicity, and natural Appearance.

(14.) IN short, we are to carry this Remembrance still along with us, “That the fewer the Objects are, besides those which are absolutely ne-

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\* This is what RAPHAE L himself has done, in his famous Design of *The Judgment of PARIS*. But this Piece having been never painted, but design’d only for MARC ANTONIO’s engraving, it comes not within our Censure; as appears by what is said in the Paragraph just preceding.

“cessary



“ necessary in a Piece, the easier it is for the Eye, by Ch. 6.  
 “ one simple Act and in one View, to comprehend  
 “ the *Sum* or *Whole*.” The multiplication of Sub-  
 jects, tho subaltern, renders the Subordination more  
 difficult to execute in the Ordonnance or Composi-  
 tion of a Work. And if the *Subordination* be not  
 perfect, the *Order* (which makes the Beauty) re-  
 mains imperfect. Now the *Subordination* can ne-  
 ver be perfect, except “ \* When the Ordonnance  
 “ is such, that the Eye not only runs over with  
 “ ease the several Parts of the Design, (reducing  
 “ still its View each moment on the principal Sub-  
 “ ject on which all turns) but when the same Eye,  
 “ without the least detainment in any of the parti-  
 “ cular Parts, and resting, as it were, immovable  
 “ in the middle, or center of the *Tablature*, may  
 “ see at once, in an agreeable and perfect *Correspon-*  
 “ *dency*, all which is there exhibited to the Sight.”

## CHAP. VI.

*Of the Casual or Independent Ornaments.*

(1.) **T**HERE remains for us now to consider  
 only of the separate Ornaments, inde-  
 pendent both of Figures and Perspective; such as  
 the † *Machine-Work* or *Divinitys* in the Sky, the  
 Winds, Cupids, Birds, Animals, Dogs, or other  
 loose Pieces which are introduc'd without any abso-  
 lute necessity, and in a way of Humour. But as  
 these belong chiefly to the *ordinary Life*, and to the  
*Comick*, or *mix'd* kind; our *Tablature*, which on the  
 contrary is wholly *Epick*, *Heroick*, and in the *Tragick*

\* This is what the *Grecian* Masters so happily express'd, by  
 the single word *Εὐσύννοτον*. See *Characteristicks*, VOL. I.  
 pag. 96, &c.

† This is understood of the *Machine-Work*, when it is merely or-  
 namental, and not essential in the Piece; by making part of the  
*History*, or *Fable* it-self.



Ch. 6. Stile, wou'd not so easily admit of any thing in this light way.

(2.) WE may besides consider, that whereas the Mind is naturally led to fancy Mystery in a Work of such a Genius or Stile of Painting as ours, and to confound with each other the two distinct kinds of the *Emblematick* and merely *Historical* or *Poetick*; we shou'd take care not to afford it this occasion of Error and Deviation, by introducing into a Piece of so uniform a Design, such Appendices, or supplementary Parts, as, under pretext of giving light to the History, or characterizing the Figures, shou'd serve only to distract or dissipate the Sight, and confound the Judgment of the more intelligent Spectators.

(3.) “WILL it then (says one) be possible to make out the Story of these two *Dames* in company with *HERCULES*, without otherwise distinguishing them than as above describ'd?”

We answer, it is possible; and not that only, but certain and infallible, in the case of one who has the least Genius, or has ever heard in general concerning *HERCULES*, without so much as having ever heard this History in particular. But if notwithstanding this, we wou'd needs add some exteriour marks, more declaratory and determinative of these two Personages, *VIRTUE* and *PLEASURE*; it may be perform'd, however, without any necessary recourse to what is absolutely of the *Emblem-kind*. The Manner of this may be explain'd as follows.

(4.) THE Energy or natural Force of *Virtue*, according to the moral Philosophy of highest note among the Antients, was express'd in the double effect of \**Forbearance* and *Indurance*, or what we may otherwise call *Refrainment* and *Support*. For the former, *the Bit or Bridle*, plac'd somewhere on the side of *Virtue*, may serve as Emblem sufficient; and for the second,

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\* *Kατὰνεία, Ἐξουπεία*: They were describ'd as Sisters in the *emblematick Moral Philosophy* of the Antients. Whence that known Precept, *Ἀνίχῃ καὶ Ἀπίχῃ*, *SUSTINE & ABSTINE*.



*the Helmet* may serve in the same manner: especially since they are each of them Appurtenances essential to *Heroes* (who, in the quality of Warriors, were also Subduers or \* Managers of Horses) and that at the same time these are really portable Instruments, such as the martial Dame, who represents *Virtue*, may be well suppos'd to have brought along with her. Ch. 6.

(5.) ON the side of PLEASURE, certain *Vases*, and other Pieces of imboss'd Plate, wrought in the figures of *Satyrs*, *Fauns*, and *Bacchanals*, may serve to express the Debauches of the Table-kind. And certain Draperys thrown carelessly on the ground, and hung upon a neighbouring Tree, forming a kind of Bower and Couch for this luxurious Dame, may serve sufficiently to suggest the Thought of other Indulgences, and to support the Image of the effeminate, indolent, and amorous Passions. Besides that for this latter kind, we may rest satisfy'd, 'tis what the Painter will hardly fail of representing to the full. The fear is, lest he shou'd overdo this part, and express the Affection too much to the life. The Appearance will, no doubt, be strongly wrought in all the Features and Proportions of this *third Figure*; which is of a relish far more popular, and vulgarly ingaging, than that *other* oppos'd to it, in our historical Design.

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### CONCLUSION.

(1) **W**E may conclude this Argument with a general Reflection, which seems to arise naturally from what has been said on this Subject in particular; "That in a real *History-Painter*, the same Knowledge, the same Study, and Views, are requir'd, as in a real *Poet*." Never can the *Poet*

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\* CASTOR, POLLUX; all the *Heroes* of HOMER; ALEXANDER the Great, &c,

(which



(whilst he justly holds that name) become a *Relator*, or *Historian* at large. He is allow'd only to describe a single Action; not the Actions of a single Man, or People. The *Painter* is a Historian at the same rate, but still more narrowly confin'd, as in fact appears; since it wou'd certainly prove a more ridiculous Attempt to comprehend two or three distinct Actions or Parts of History in *one* Picture, than to comprehend ten times the number in *one* and *the same* Poem.

(2.) 'Tis well known, that to each Species of Poetry, there are natural Proportions and Limits assign'd. And it wou'd be a gross Absurdity indeed to imagine, that in a Poem there was nothing which we cou'd call *Measure* or *Number*, except merely in the Verse. An Elegy, and an Epigram have each of 'em their Measure and Proportion, as well as a Tragedy, or Epick Poem. In the same manner, as to Painting, Sculpture, or Statuary, there are particular Measures which form what we call a *Piece*: as for instance, in mere Portraiture, a *Head*, or *Bust*; the former of which must retain always the whole, or at least a certain part of the Neck; as the latter the Shoulders, and a certain part of the Breast. If any thing be added or retrench'd, the *Piece* is destroy'd. 'Tis then a mangled Trunk, or dismember'd Body, which presents it-self to our Imagination; and this too not thro use merely, or on the account of custom, but of necessity, and by the nature of the Appearance: since there are such and such parts of the human Body, which are naturally match'd, and must appear in company: the Section, if unskilfully made, being in reality horrid, and representing rather an *Amputation* in Surgery, than a seemly *Division* or *Separation* according to *Art*. And thus it is, that in general, thro all the plastick Arts, or Works of Imitation, "Whatsoever is drawn  
 " from Nature, with the intention of raising in us  
 " the Imagination of the natural Species or Object,  
 " according to real *Beauty* and *Truth*, shou'd be com-  
 " priz'd



“ priz’d in certain compleat Portions or Districts,  
 “ which represent the Correspondency or Union of  
 “ each *part* of Nature, with *intire* NATURE *her-*  
 “ *self.*” And ’tis this natural Apprehension, or  
 anticipating Sense of *Unity*, which makes us give  
 even to the Works of our inferiour Artizans, the  
 name of *Pieces* by way of Excellence, and as de-  
 noting the *Justness* and *Truth* of Work.

(3.) IN order therefore to succeed rightly in the  
 Formation of any thing truly beautiful in this higher  
 Order of Design ; ’twere to be wish’d that the Ar-  
 tist, who had Understanding enough to comprehend  
 what a *real Piece* or *Tablature* imported, and who,  
 in order to this, had acquir’d the Knowledg of a  
*Whole* and *Parts*, wou’d afterwards apply himself  
 to the Study of *moral* and *poetick Truth* : that by  
 this means the Thoughts, Sentiments, or *Manners*,  
 which hold the first rank in his historical Work,  
 might appear sutable to the higher and nobler Spe-  
 cies of Humanity in which he practis’d, to the Ge-  
 nius of the Age which he describ’d, and to the  
 principal or main Action which he chose to repre-  
 sent. He wou’d then naturally learn to reject those  
 false Ornaments of *affected Graces*, *exaggerated Passions*,  
*hyperbolical* and *prodigious Forms* ; which equally with  
 the mere *capricious* and *grotesque*, destroy the just  
*Simplicity*, and *Unity*, essential in a *PIECE*. And for  
 his *Colouring* ; he wou’d then soon find how much  
 it became him to be reserv’d, severe, and chaste, in  
 this particular of his Art ; where Luxury and Liber-  
 tinism are, by the power of Fashion and the modern  
 Taste, become so universally establish’d.

(4.) ’Tis evident however from Reason it-self, as  
 well as from \* History and Experience, that no-  
 thing is more fatal, either to Painting, Architecture,  
 or the other Arts, than this *false Relish*, which is  
 govern’d rather by what immediately strikes the

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\* See VITRUVIUS and PLINY.

Sense,



Sense, than by what consequentially and by reflection pleases the Mind, and satisfies the Thought and Reason. So that whilst we look on *Painting* with the same eye, as we view commonly the rich Stuffs, and colour'd Silks worn by our Ladys, and admir'd in Dress, Equipage, or Furniture, we must of necessity be effeminate in our Taste, and utterly set wrong as to all Judgment and Knowledg in the kind. For of this *imitative Art* we may justly say; “ That  
 “ tho It borrows help indeed from Colours, and  
 “ uses them, as means, to execute its Designs; It  
 “ has nothing, however, more wide of its real Aim,  
 “ or more remote from its Intention, than to make  
 “ a *shew* of Colours, or from their mixture, to raise  
 “ a \* *separate and flattering Pleasure* to the SENSE.”

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\* *The Pleasure is plainly foreign and separate; as having no concern or share in the proper Delight or Entertainment which naturally arises from the Subject, and Workmanship it-self. For the Subject, in respect of Pleasure, as well as Science, is absolutely compleated, when the Design is executed, and the propos'd Imitation once accomplish'd. And thus it always is the best, when the Colours are most subdu'd, and made subservient.*

*The End of the Third Volume.*



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A  
L E T T E R

CONCERNING THE  
ART, or SCIENCE

OF  
D E S I G N,

Written from I T A L Y, on the Occasion of  
*The Judgment of* HERCULES,

T O  
M Y L O R D \* \* \*

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*Ante omnia Musæ.*

Virg. Georg. Lib. ii.

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J. E. T. E. R.

A. H. T. O. S. C. I. E. N. C. E.

D. E. S. I. G. N.

The Judgment of Lincoln

M. A. L. O. R. D.

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A  
L E T T E R  
C O N C E R N I N G  
D E S I G N.

MY LORD,

**T**HIS Letter comes to your Lordship, accompanied with a small Writing intitled A NOTION: for such alone can that Piece deservedly be call'd, which aspires no higher than to the forming of a *Project*, and that too in so vulgar a Science as *Painting*. But whatever the Subject be, if it can prove any way entertaining to you, it will sufficiently answer my Design. And if possible it may have that good success, I shou'd have no ordinary opinion of my Project; since I know how hard it wou'd be to give your Lordship a real Entertainment by any thing which was not in some respect worthy and useful.

ON this account I must, by way of prevention, inform your Lordship, that after I had conceiv'd my NOTION such as you see it upon paper, I was not contented with this, but fell directly to work; and by the Hand of a Master-Painter brought it into *Practice*, and form'd a real *Design*. This was



not enough. I resolv'd afterwards to see what effect it wou'd have, when taken out of mere Black-and-White, into Colours: And thus a *Sketch* was afterwards drawn. This pleas'd so well, that being encourag'd by the *Virtuosi*, who are so eminent in this part of the World, I resolv'd at last to engage my Painter in the great Work. Immediately a Cloth was bespoke of a futable Dimension, and the Figures taken as big or bigger than the common Life; the Subject being of the Heroick kind; and requiring rather such Figures as shou'd appear above ordinary human Stature.

THUS my NOTION, as light as it may prove in the *Treatise*, is become very substantial in the *Workmanship*. The Piece is still in hand; and like to continue so for some time. Otherwise the first Draught or Design shou'd have accompany'd the *Treatise*; as the *Treatise* does this Letter. But the *Design* having grown thus into a *Sketch*, and the *Sketch* afterwards into a *Picture*; I thought it fit your Lordship shou'd either see the several Pieces together, or be troubled only with that which was the best; as undoubtedly the great one must prove, if the Master I employ sinks not very much below himself, in this Performance.

FAR surely shou'd I be, my Lord, from conceiving any Vanity or Pride in Amusements of such an inferior kind as these; especially were they such as they may naturally at first sight appear. I pretend not here to apologize either for *them*, or for *my-self*. Your Lordship however knows, I have naturally Ambition enough to make me desirous of employing my-self in Business of a higher Order: since it has been my fortune in publick Affairs to act often in concert with you, and in the same Views, on the Interest of EUROPE and Mankind. There was a Time, and that a very early one of my Life, when I was not wanting to my Country, in this respect. But after some years of hearty Labour



bour and Pains in this kind of Workmanship, an unhappy Breach in my Health drove me not only from the Seat of Business, but forc'd me to seek these foreign Climates; where, as mild as *Winters* generally are, I have with much ado liv'd out this *latter-one*; and am now, as your Lordship finds, employing my-self in such easy Studys as are most futable to my state of Health, and to the Genius of the Country where I am confin'd.

THIS in the mean time I can, with some assurance, say to your Lordship in a kind of spirit of Prophecy, from what I have observ'd of the rising Genius of our Nation, That if we live to see a Peace any way answerable to that generous Spirit with which this War was begun, and carry'd on, for our *own* Liberty and that of EUROPE; the Figure we are like to make abroad, and the Increase of Knowledg, Industry and Sense at home, will render *united* BRITAIN the principal Seat of Arts; and by her Politeness and Advantages in this kind, will shew evidently, how much she owes to those Counsels, which taught her to exert herself so resolutely in behalf of the *common Cause*, and that of her own *Liberty*, and happy *Constitution*, necessarily included.

I CAN my-self remember the Time, when, in respect of Musick, our reigning Taste was in many degrees inferior to the *French*. The long Reign of Luxury and Pleasure under King CHARLES the Second, and the foreign Helps and study'd Advantages given to *Musick* in a following Reign, cou'd not raise our Genius the least in this respect. But when the Spirit of the Nation was grown more *free*, tho engag'd at that time in the fiercest War, and with the most doubtful Success, we no sooner began to turn our-selves towards *Musick*, and enquire what ITALY in particular produc'd, than in an instant we outstrip'd our Neighbours the FRENCH, enter'd into a Genius far beyond



yond theirs, and rais'd our-selves an *Ear*, and *Judgment*, not inferior to the best now in the World.

IN the same manner, as to PAINTING. Tho we have as yet nothing of our own native Growth in this kind worthy of being mention'd; yet since the Publick has of late begun to express a Relish for Ingravings, Drawings, Copyings, and for the original Paintings of the chief *Italian* Schools, (so contrary to the modern *French*) I doubt not that, in very few years, we shall make an equal progress in this other Science. And when our Humour turns us to cultivate these designing Arts, our Genius, I am persuaded, will naturally carry us over the slighter Amusements, and lead us to that higher, more serious, and noble Part of *Imitation*, which relates to *History*, *Human Nature*, and the chief Degree or Order of BEAUTY; I mean that of the *rational* Life, distinct from the merely *vegetable* and *sensible*, as in Animals, or Plants; according to those several Degrees or Orders of Painting, which your Lordship will find suggested in this extemporary *Notion* I have sent you.

AS for ARCHITECTURE, 'tis no wonder if so many noble Designs of this kind have miscarry'd amongst us; since the Genius of our Nation has hitherto been so little turn'd this way, that thro several Reigns we have patiently seen the noblest publick Buildings perish (if I may say so) under the Hand of one single Court-Architect; who, if he had been able to profit by Experience, wou'd long since, at our expence, have prov'd the greatest Master in the World. But I question whether our Patience is like to hold much longer. The Devastation so long committed in this kind, has made us begin to grow rude and clamorous at the hearing of a new Palace spoilt, or a new Design committed to some rash or impotent Pretender.

'Tis the good Fate of our Nation in this particular, that there remain yet two of the noblest Subjects



Subjects for Architecture; our Prince's *Palace*, and our *House of Parliament*. For I can't but fancy that when *Whitehall* is thought of, the neighbouring *Lords* and *Commons* will at the same time be plac'd in better Chambers and Apartments, than at present; were it only for Majesty's sake, and as a Magnificence becoming the Person of the Prince, who here appears in full Solemnity. Nor do I fear that when these new Subjects are attempted, we shou'd miscarry as grossly as we have done in others before. Our *State*, in this respect, may prove perhaps more fortunate than our *Church*, in having waited till a national Taste was form'd, before these Edifices were undertaken. But the Zeal of the Nation cou'd not, it seems, admit so long a Delay in their Ecclesiastical Structures, particularly their *Metropolitan*. And since a Zeal of this sort has been newly kindled amongst us, 'tis like we shall see from afar the many Spires arising in our great City, with such hasty and sudden growth, as may be the occasion perhaps that our immediate Relish shall be hereafter censur'd, as retaining much of what Artists call the *Gothick* Kind.

HARDLY, indeed, as the Publick now stands, shou'd we bear to see a *Whitehall* treated like a *Hampton-Court*, or even a new Cathedral like St. PAUL'S. Almost every-one now becomes concern'd, and interests himself in such publick Structures. Even those Pieces too are brought under the common Censure, which, tho rais'd by private Men, are of such a Grandure and Magnificence, as to become National Ornaments. The ordinary Man may build his Cottage, or the plain Gentleman his Country-house according as he fancies: but when a great Man builds, he will find little Quarter from the Publick, if instead of a beautiful Pile, he raises, at a vast expence, such a false and counterfeit Piece of Magnificence, as can be justly arraign'd for its Deformity by so many knowing Men in Art, and by the



the whole *People*, who, in such a *Conjuncture*, readily follow their *Opinion*.

IN reality *the People* are no small *Partys* in this *Cause*. Nothing moves successfully without 'em. There can be no *PUBLICK*, but where they are included. And without a *Publick Voice*, knowingly guided and directed, there is nothing which can raise a true *Ambition* in the *Artist*; nothing which can exalt the *Genius* of the *Workman*, or make him emulous of after-Fame, and of the approbation of his *Country*, and of *Posterity*. For with *these* he naturally, as a *Freeman*, must take part: in *these* he has a passionate *Concern*, and *Interest*, rais'd in him by the same *Genius* of *Liberty*, the same *Laws* and *Government*, by which his *Property*, and the *Rewards* of his *Pains* and *Industry* are secur'd to him, and to his *Generation* after him.

EVERY thing co-operates, in such a *State*, towards the *Improvement* of *Art* and *Science*. And for the *designing Arts* in particular, such as *Architecture*, *Painting*, and *Statuary*, they are in a manner link'd together. The *Taste* of one kind brings necessarily that of the others along with it. When the *free Spirit* of a *Nation* turns it-self this way, *Judgments* are form'd; *Criticks* arise; the publick *Eye* and *Ear* improve; a right *Taste* prevails, and in a manner forces its way. Nothing is so improving, nothing so natural, so congenial to the liberal *Arts*, as that reigning *Liberty* and high *Spirit* of a *People*, which from the *Habit* of judging in the highest *Matters* for themselves, makes 'em freely judg of other *Subjects*, and enter thorowly into the *Characters* as well of *Men* and *Manners*, as of the *Products* or *Works* of *Men*, in *Art* and *Science*. So much, my Lord, do we owe to the *Excellence* of our *National Constitution*, and *Legal Monarchy*; happily fitted for *Us*, and which alone cou'd hold together so mighty a *People*; all sharers (tho at so far a distance from each other) in the *Government* of



of themselves; and meeting under *one* Head in *one* vast *Metropolis*; whose enormous Growth however censurable in other respects, is actually a Cause that Workmanship and Arts of so many kinds arise to such perfection.

WHAT Encouragement our higher Powers may think fit to give these growing Arts, I will not pretend to guess. This I know, that 'tis so much for their Advantage and Interest to make themselves the chief Partys in the Cause, that I wish no Court or Ministry, besides a truly virtuous and wise one, may ever concern themselves in the Affair. For shou'd they do so, they wou'd in reality do more harm than good; since 'tis not the Nature of a Court (such as Courts generally are) to improve, but rather corrupt a *Taste*. And what is in the beginning set wrong by their Example, is hardly ever afterwards recoverable in the Genius of a Nation.

CONTENT therefore I am, my Lord, that BRITAIN stands in this respect as she now does. Nor can one, methinks, with just reason regret her having hitherto made no greater advancement in these affairs of Art. As her *Constitution* has grown, and been establish'd, she has in proportion fitted her-self for other Improvements. There has been no Anticipation in the Case. And in this surely she must be esteem'd wise, as well as happy; that ere she attempted to raise her-self any other *Taste* or *Relish*, she secur'd her-self a right one in *Government*. She has now the advantage of beginning in other Matters, on a new foot. She has her *Models* yet to seek, her *Scale* and *Standard* to form, with deliberation and good choice. Able enough she is at present to shift for herself; however abandon'd or helpless she has been left by those whom it became to assist her. Hardly, indeed, cou'd she procure a single *Academy* for the training of her Youth in Exercises. As good Sol-  
diers



diers as we are, and as good Horfes as our Climate affords, our Princes, rather than expend their Treasure this way, have suffer'd our Youth to pafs into a foreign Nation, to learn to ride. As for other *Academys*, fuch as thofe for Painting, Sculpture, or Architecture, we have not fo much as heard of the Propofal; whilft the Prince of our rival Nation raifes *Academys*, breeds Youth, and fends Rewards and Penfions into foreign Countrys, to advance the Intereft and Credit of his own. Now if, notwithstanding the Industry and Pains of this foreign Court, and the fupine Un-concernednefs of our own, the National Taftè however riles, and already fhews it-felf in many refpects beyond that of our fo highly-affifted Neighbours; what greater Proof can there be of the Superiority of Genius in one of thefe Nations above the other?

'Tis but this moment that I chance to read in an Article of one of the Gazettes from PARIS, that 'tis resolv'd at Court to eftablifh a new *Academy* for political Affairs. “ In it the prefent  
 “ Chief-Minifter is to prefide; having under him  
 “ fix Academifts, *douëz des Talens néceffaires*——  
 “ No Perfon to be receiv'd under the age of twenty  
 “ five. A thoufand Livres Penfion for each Scholar——  
 “ Able Mafters to be appointed for teaching them the neceffary Sciences, and inftucting them in the Treatys of Peace and Alliances,  
 “ which have been formerly made——The Members to affemble three times a Week —— *C'eft de ce Seminaire* (fays the Writer) *qu'on tirera les*  
 “ *Secretaires d'Ambaffade; qui par degrez pourront*  
 “ *monter à de plus hauts Emplois.*”

I MUST confefs, my Lord, as great an Admirer as I am of thefe regular Inftitutions, I can't but look upon an *Academy for Minifters* as a very extraordinary Eftablifhment; efpecially in fuch a Monarchy as FRANCE, and at fuch a Conjuncture as the prefent. It looks as if the Minifters of that Court



Court had discover'd lately some new Methods of Negotiation, such as their Predecessors RICHELIEU and MAZARINE never thought of; or that, on the contrary, they have found themselves so declin'd, and at such a loss in the Management of this present Treaty, as to be forc'd to take their Lesson from some of those Ministers with whom they treat: a Reproach, of which, no doubt, they must be highly sensible.

BUT 'tis not my design here, to entertain your Lordship with any Reflections upon Politicks, or the Methods which the FRENCH may take to raise themselves *new* Ministers, or *new* Generals; who may prove a better Match for us than hitherto, whilst we held our *old*. I will only say to your Lordship on this Subject of *Academys*; that indeed I have less concern for the Deficiency of such a one as this, than of any other which cou'd be thought of, for ENGLAND; and that as for a Seminary of *Statesmen*, I doubt not but, without this extraordinary help, we shall be able, out of our *old* Stock, and the common course of Business, constantly to furnish a sufficient Number of well-qualify'd Persons to serve upon occasion, either at home, or in our foreign Treatys; as often as such Persons accordingly qualify'd shall duly, honestly, and *bonâ fide* be requir'd to serve.

I RETURN therefore to my *Virtuoso*-Science; which being my chief Amusement in this Place and Circumstance, your Lordship has by it a fresh Instance that I can never employ my Thoughts with satisfaction on any Subject, without making you a Party. For even this very NOTION had its rise chiefly from the Conversation of a certain Day, which I had the happiness to pass a few a years since in the Country with your Lordship. 'Twas there you shew'd me some Ingravings, which had been sent you from ITALY. One in particular I well remember; of which the Subject was the very  
same



same with that of my written NOTION inclos'd. But by what Hand it was done, or after what Master, or how executed, I have quite forgot. 'Twas the Summer-season, when you had Recess from Business. And I have accordingly calculated this *Epistle* and *Project* for the same Recess and Leisure. For by the time this can reach ENGLAND, the Spring will be far advanc'd, and the national Affairs in a manner over, with those who are not in *the immediate Administration*.

WERE *that* indeed your Lordship's Lot, at present; I know not whether in regard to my Country I shou'd dare throw such Amusements as these in your way. Yet even in this Case, I wou'd venture to say however, in defense of my Project, and of the *Cause of Painting*; that cou'd my young Hero come to your Lordship as well represented as he might have been, either by the Hand of a \* MARAT or a JORDANO, (the Masters who were in being, and in repute, when I first travel'd here in ITALY) the *Picture* it-self, whatever the *Treatise* prov'd, wou'd have been worth notice, and might have become a Present worthy of our Court, and Prince's *Palace*; especially were it so bless'd as to lodge within it a royal Issue of her Majesty's. Such a Piece of Furniture might well fit the Gallery, or Hall of Exercises, where our young Princes shou'd learn their usual Lessons. And to see VIRTUE in this Garb and Action, might perhaps be no slight Memorandum hereafter to a *Royal Youth*, who shou'd one day come to undergo this Trial himself; on which his own Happiness, as well as the Fate of EUROPE and of the World, wou'd in so great a measure depend.

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\* *Carlo Marat* was yet alive, at the time this Letter was written; but had been long super-annuated, and incapable of any considerable Performance.



THIS, my Lord, is making (as you see) the most I can of my *Project*, and setting off my Amusements with the best Colour I am able; that I may be the more excusable in communicating them to your Lordship, and expressing thus, with what Zeal I am,

MY LORD,

*Your Lordship's*

Naples, March 6.

N. S. 1712.

*most faithful*

*humble Servant,*

SHAFTESBURY.



Act 17 (at New York) 1801  
 and 1802 (at New York) 1802  
 and 1803 (at New York) 1803  
 and 1804 (at New York) 1804  
 and 1805 (at New York) 1805

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Shaftesbury, Anthony Ashley Cooper of, 1671-1713

Characteristicks Of Men, Manners, Opinions, Times With A Letter concerning  
Design

Bd.: 3

[S.l.] 1749

P.o.angl. 359 p-3

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